The Outlook

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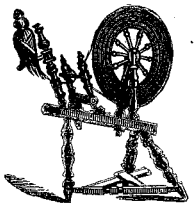

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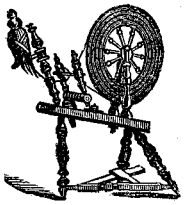

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The Outlook

Published Every Saturday

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THE tariff bill reported to the Senate is an entirely new measure. The estimates submitted by Mr. Dingley are rejected as worthless, and Senator Allison, of the Senate Committee, is quoted as saying that the Dingley Bill would not have added $15,000,000 to the revenues during the first year. As Mr. Dingley estimated the increase at over $60,000,000—on the supposition, it is true, that the measure should be passed promptly by both Houses—the figures of the Senate and the House Committees are as far apart as if they had been submitted by the representatives of opposing parties. The differences in the proposed methods of increasing the revenue are hardly less striking. The Dingley Bill assumed that increased revenue from imports and increased protection to competing American products could be simultaneously secured by raising the tariff rate, and that the entire deficit could be met by increased protection. The Senate bill assumes that protective taxes must be supplemented by revenue taxes in order to meet the deficit which would otherwise occur until all goods imported under the present tariff shall have been consumed. With this end in view the Senate bill establishes for the next two and a half years an additional tax of 44 cents a barrel on beer and a new tax of 10 cents a pound on tea. These two taxes are expected to yield approximately $17,000,000 and $8,000,000 respectively, or $25,000,000 together. Every one admits that beer is at present lightly taxed; but the tax on tea is likely to be almost as unpopular among free-traders as among protectionists; for although the proceeds of the tax will go entirely to the Government, as the free-trade theory demands, few free-traders believe that a necessity like tea or coffee should be taxed even for revenue. It is doubtful if the Republicans in Congress will permit this tax to be retained. Certainly the bulk of their constituents would prefer that Government expenses should be reduced rather than that this tax should be levied.

❀

Apart from these taxes for revenue only, the principal changes made by the Senate Committee are the rejection of the retroactive clause of the House bill, the taxation of all sugar imported, including that coming from the Hawaiian Islands, the lowering of the duty on the finer grades of wool and the raising of the duty on the coarsest grade, the imposition of a protective tariff of 1½ cents a pound on hides, and a slight lowering of the Dingley rates in most of the remaining schedules. The retroactive clause in the House bill was rejected because of its general impracticability as well as the doubt as to its constitutionality. Indefinite confusion and very little revenue would certainly have been the result of an attempt to tax imports imported before the law went into effect. The taxation of sugar imported from the Hawaiian Islands means a gain of about $3,000,000 a year to the Government. Under the reciprocity treaty which went into effect in 1876, the United States has admitted Hawaiian sugar free of duty. As the Hawaiian producers have not on that account sold their sugar any cheaper than the Cuban and European producers who paid the tax, our Government has simply presented them with the amount of the duties remitted. This amount has been during the twenty-one years over $60,000,000. The Senate bill proposes that henceforth the taxes paid by American consumers on imported products shall go into the public treasury. The lowering

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of duties on the higher grades of wool and raising them on the lowest grade are changes in the interest of the manufacturers of woolen clothing and of the producers of low-grade or carpet wool on the Pacific coast. The raising of the duty on carpet wools was one of the concessions demanded by Senator Jones, of Nevada, whose vote was essential to the reporting of any tariff bill from the Senate Finance Committee. The other concession which he demanded and obtained is even more important. A tariff on raw hides which was done away with in the early seventies is now restored. The restoration of this tax has been strenuously fought by the New England leather manufacturers, who have declared that it would cripple their capacity to export. This is doubtless the case if it be admitted that the tariff is a tax, but inasmuch as the New England manufacturers have denied this, their position is a difficult one. The taxation of the Eastern manufacturers for the protection of Western cattle-raisers against foreign competition is a new phase of tariff development, but it is a phase welcomed by free-traders, who wish to avoid sectionalism, and demand that all industries shall enjoy equality before the laws.

❀

The Populist or Fusion Regents of the Kansas State Agricultural College at their meeting last month adopted a resolution making the terms of the faculty, like those of teachers in the lower schools, expire annually. One of the objects of this resolution, it was apparent, was to secure the reorganization of the faculty. President Fairchild, who had been at the head of the institution during seventeen years, at once presented his resignation, in order not to embarrass the Board or injure the College by a conflict. This resignation was accepted by the Regents, on the ground, as one of them afterwards explained, that, while President Fairchild's work as a teacher had commanded their highest regard, his views on "the distribution of wealth" and the advisability of an extended course in political economy in the College differed radically from their own. The Board immediately elected the Professor of Political Economy President of the College, and re-employed several other members of the faculty for positions to be designated thereafter. The new President, Thomas E. Will, is a Harvard graduate, who was formerly Professor of Political Economy in Lawrence University, Wisconsin, and lost his position there, his friends assert, because of his theological and economic views. He is an evolutionary socialist in political economy, and heartily supported Mr. Bryan in the recent campaign. Among the professors reelected were some Republicans—one who had been the chairman of a county Republican convention during the recent campaign—but the object of the changes was clearly to make the instruction at this College strongly Populistic. The Regents would probably defend their action on grounds which it is easy to state. The Populists in this country feel rather bitterly concerning the conservatism of the universities. Many of them believe that teachers of economics in colleges dependent upon endowments are made afraid to speak the "truth they needs must feel," and they are endeavoring to meet proscription by proscription. But a new wrong of this sort, so far from neutralizing the old, simply intensifies everywhere the intolerance which is the enemy of truth and progress. Honesty is not more essential to the character of merchants, or chastity to the character of women, than is fearlessness in stating convictions to the character of teachers. In so far as the Kansas Populists have proscribed professors because of their views, to that extent they have struck a blow at the integrity of their teaching force, and lowered university standards wherever the influence of their action extends. It is satisfactory to record that the dignity and devotion to the College manifested by President Fairchild during this trying ordeal have raised him up innumerable friends—some of them in the ranks of the Populists.

❀

What was left of the Arbitration Treaty after its emasculation by various amendments has been defeated in the United States Senate by a vote of 43 in favor to 26 against; the Treaty thus lacked four votes of the two-thirds majority required for ratification. The division was not along party lines, nor strictly along sectional lines; but, speaking broadly, the

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Republicans were in favor of the Treaty, and the Democrats were nearly evenly divided; the gold men were in favor, and a majority of the silver men were opposed; the Eastern States were in favor, and the Southern and Western States were divided. The following analysis of the vote, which takes account of pairs also, indicates this division more accurately, but in this estimate no account is made of absentees who were not paired, or whose position in pairing is unknown:

For: 33 R., 16 D., and 1 Populist.
Against: 7 R., 14 D., and 9 Silver R. and P.

For: 36 Gold, 14 Silver.
Against: 5 " 25 "

For: 29 East of Missouri, 14 S., 7 W.
Against: 3 " " 11 S., 16 W.

The causes which seem to us to have operated in bringing about the rejection of this Treaty were chiefly four: (1) Personal antagonism to President Cleveland and Secretary Olney created a prejudice against the Treaty, and Senators once committed against it were not sufficiently large-minded to change their position. (2) The Treaty would have had the effect to reduce the prerogatives of the Senate, by transferring from the Executive Department, of which in the ratification of the treaties the Senate is a part, to the Judicial Department the adjustment of international difficulties. Like all aristocratic bodies, the Senate is exceedingly jealous of anything which threatens a diminution of its powers. (3) The hostility to England, which we regret to believe is widespread, though we hope not deeply seated, and which has been recently intensified by the extraordinary inaction of Great Britain in the presence of the Armenian massacres and its still more extraordinary action in respect to Crete and Greece, operated strongly against the Treaty. (4) The general spirit of conservatism, which leads a great many men to think nothing can be which has not been, and to oppose the principle of international judicial system simply because it is a novelty in international relations, made some Senators regard the Treaty as impracticable.

❀

We are inclined to think that the defeat of the Treaty, as emasculated, will in the end prove more advantageous than its adoption. With an emasculated Treaty the country might have been satisfied; with its defeat the country will not be satisfied. The lovers of peace must begin a new agitation, not for international arbitration, but for the establishment of a permanent court of judicature, to which all international questions of every description must be submitted as a matter of course, exactly as all controversies between the States of the Union are submitted to the Supreme Court of the United States. The next proposition should be, not for a tentative tribunal for the adjustment of difficulties between Great Britain and the United States, but for a permanent tribunal for the adjustment of all controversies between the United States and any civilized nation which will join us in this endeavor to substitute law for war—that is, reason for brute force.

❀

April financial and business reports are of interest. That of the United States Treasury shows receipts to have increased over a million and a half as compared with March, and over thirteen millions and a half as compared with April, 1896. The increase is, of course, due to the revenue from customs. Present imports at the port of New York are on a great scale, those for the past fortnight being over $33,000,000. Treasury expenditures for April were five million dollars ahead of those for March, and three millions ahead of those for April, 1896. The Treasury deficit has thus been greatly reduced. For the ten months of the fiscal year receipts have been nearly six million dollars more than during the corresponding period a year ago; expenditures have been over fifteen millions more. An equally interesting April statement is that of business failures, as we find it in "Dun's Review." The number of failures during the month was 941, as against 1,000 in April 1896, 999 in April 1895, and 1,050 in April 1894. In seeming contrast with this, liabilities of the concerns that have failed are reported at $17,600,000 for last month, as against $12,400,000 for the corresponding month a year ago. The value of tracing failures to particular lines of business is well illustrated here; failures of five New Bedford mills for nearly $8,000,000 amount to more than the whole increase, and do not reflect any

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proportional weakness in the trade itself. "Dun's Review" also publishes a report of actual sales in April by leading houses in every line of business in the principal cities east of the Rocky Mountains. These sales average six per cent. more than in the same month last year, and about one-tenth less than in April, 1892, the year of largest business hitherto. Perhaps the most notable feature of the commercial world during April was the speculation in wheat—a result of the Græco-Turkish war. Dealings in grain futures of all kinds were nearly two and one-half times as great as in April last year. An industry presenting unsatisfactory conditions at present is that of railways, and the reduction by the Chicago and Alton Company of its dividend rate is an impressive illustration. The Alton's dividend record at eight per cent. has been maintained for sixteen years.

❀

The action of the "Occident" in endeavoring to impose its own understanding of Presbyterian standards upon the Christian Endeavor Convention, and to exclude from office in that body a Congregational minister in good and regular standing in his own denomination because he could not be admitted to a Presbytery—action on which we have commented in another column—is surpassed by that of the non-Episcopal divines of New Orleans, who are endeavoring to excommunicate from the Christian Church an Episcopalian Bishop, because he does not agree with their theological views. Among the heresies of which the Presbyterian, Methodist, Baptist, and Lutheran clergy accuse Bishop Sessums are:

> The explicit denial of the fall of man from a state of primitive holiness, with the derivation of a corrupt nature consequent thereupon.
>
> The express denial that Christ hath "redeemed us by his blood," being not a sacrificial offering for sin, but consisting merely in the influence of a good example reclaiming man from the error of his ways.
>
> The assertion of the final restoration of all men to the favor of God in a state of probation after death.

We have not Bishop Sessums's sermon before us, and in response to telegraphic request for information he disavows responsibility for the newspaper report of his discourse. It is hardly necessary, however, to say to our readers that these three heresies are all "orthodox" in the Episcopal Church. Neither one of them is inconsistent with either the Apostles' or the Nicene Creeds, which say nothing respecting the fall of man, the method of Christ's redemption, or the limits of divine grace in the future. Cheyne and Driver both deny, on grounds of Biblical criticism, the historical authority of the first chapters of Genesis, which constitute, of course, the foundation for the ecclesiastical doctrine of the fall. Dean Stanley repudiates the idea that Christ's death is an "expiatory sacrifice for sin." Dean Farrar maintains the doctrine of "the larger hope." The Episcopal Church is bound to the facts, not to a philosophy of the facts. If the other Protestant clergy of New Orleans regard the fall of man, the sacrificial atonement, and everlasting punishment as essential articles of the Christian faith, they do quite right to preach and teach them; but to assume that he repudiates Christianity who finds no authority either in the Bible or the ecumenical creeds of Christendom for these theological formularies, and to attempt to coerce the Episcopal Church in Louisiana into putting an Episcopal Bishop on trial for holding what is held without reproach by Episcopal dignitaries in England, is an extraordinary course of procedure. For ourselves, we have no doubt that these doctrines, whether true or false, are not essential elements in Christian faith, and that the attempt to make them so is analogous to the attempt which Christ condemned in his own time, to overlay the simple truth of the Gospel with the traditions of the schools. All that is essential to Christian faith on these three points is summed up in the declarations: "I believe in Jesus Christ his only Son our Lord, . . . who suffered under Pontius Pilate, was crucified, dead, and buried. . . . I believe in the forgiveness of sins . . . and the life everlasting."

❀

Bishop Potter lately made before the New York "Church Association for the Advancement of the Interests of Labor" an address which has created, as his addresses are apt to do, some little stir, and has been apparently misreported—a mischance very apt to befall addresses which

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have any point to them. He has been, for example, reported to have complained of the introduction of machinery as throwing men out of employment. What he really seems to have said was that it was the tendency of machinery and the accompanying division of labor to make men themselves mechanical. We quote from a report in the New York "Times:"

> It [machinery] is doing away with intelligence in labor. It is turning the laboring man into a simple idiot. Not long ago I visited a large factory in this State, and was much impressed with what I saw. The owner proudly showed me around, pointing out the manner in which labor was simplified. I saw a young man sitting before some sort of a large hammer. He sat with his legs crossed, and all his work consisted in shoving into an opening in the machinery a small piece of iron. He would turn the metal two or three times, throw it into a large box, and take another piece. That was this man's work, day after day, week after week. No wonder that at night-time he drank, gambled, and fought. He had to; otherwise he would go mad. How many of us would stand this and not cry out? Not one of us but would become a striker. Myself among the first.

It must be confessed that this is very trenchant in form, and also that it presents only one aspect of the case, but it is an important aspect, and one to which a great many men are singularly blind.

❀

To Bishop Potter two replies have been made, one by the New York "Times," the other by the New York "Sun." The first affirms that under the reign of machinery the son gets twelve dollars a week for the same hours of labor for which the father received but seven dollars, and that for the twelve dollars he can buy as much as the father would have had to pay fifteen for. Of course this has nothing to do with the question, which is not whether the man can make more *money* and buy more *things* with the product of his industry, but whether the industry itself makes more or less of a man of him. The reply of the New York "Sun" is so extraordinary that we report it in its own words:

> The Gospel of Christ constantly makes poverty and suffering the avenue of approach to the heavenly gates, and riches a bar to admission through them. . . . What matters it how men suffer and are denied here so long as they win the reward of the life to come? Nor does it require religious faith to recognize the profound philosophic truth in this view of life. This life exists and forever has existed with reference to the life succeeding it. One man sows, another man reapeth. One generation makes way for another, struggling to prepare for its coming; and thus the ages roll on and the world goes on; self-sacrifice, self-effacement always.

This is the kind of teaching which makes men infidel, and if it truly represented Christianity ought to make them infidel. No religion can be true which pretends to fit men for another life by making them unfit for this. We desire to add our emphatic indorsement to the indorsement which the Springfield "Republican" has given to the spirit of Bishop Potter's address: "Jesus was with the laborer every time. Let us hope that the professed churches of God will come up to this Bishop's standard, and speedily, moreover." The evil which Bishop Potter indicates is real, though there are compensating advantages. The remedy is to be found, of course, not in the abolition of machinery, but in giving to the laborer a larger share of the advantages which machinery confers, by making shorter hours for toil and longer hours for self-improvement.

❀

The death of Admiral Richard W. Meade, at Washington, ends a naval career conspicuous for courage and capacity. Admiral Meade was born in this city in 1837, and was the nephew of General Meade, who was in command of the Federal forces at Gettysburg; graduated from the Naval Academy in 1855, joined the frigate Merrimac, cruised in the West Indies and about northern Europe until April two years later, when he received his commission as a master, and was assigned to duty on the African squadron. In 1862, as Lieutenant-Commander, he joined the ironclad Louisville, and did admirable work in breaking up the guerrilla warfare on the Mississippi River. A year later he was in command of the steamer United States, and he had charge of the naval battalion during the July riots in this city. Later in the year he was in command of the steam gunboat Marblehead, and took part in the defense of John's Island, off South Carolina. He was in active service at one point or another during the entire war, and became widely known throughout the navy as "Fighting Dick Meade." He was a man of impetuous and impulsive nature. While in command of the Northern At-

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lantic Squadron he was not allowed to execute a plan of maneuvering in the Caribbean Sea, and his ships were ordered to New York; whereupon he resigned and asked for retirement, and at the same time expressed himself with great freedom with regard to President Cleveland's administration. There was some talk of court-martial proceedings, but the incident terminated with a reprimand from the President in his order retiring Admiral Meade from active service, the President expressing his regret that the service of an officer so brilliant and marked by so many honorable incidents had been tarnished at the close by insubordination. It cannot be said that to those who knew Admiral Meade's character this reprimand carried any great weight. They felt that it was needed as a matter of discipline, but that the qualities in the man which called it out were too intimately allied with his courage and gallantry to carry with it any stigma.

❀

The report made by Secretary Woodruff at the meeting of the National Municipal League in Louisville, Kentucky, last week, was most encouraging. Apart from the remarkable growth of the discussion of municipal problems in books, magazines, and newspapers, there has been during the past year a succession of victories for the principles the League was formed to advocate. The most important of these victories, not hereto'ore recorded in these columns, was the reelection of a competent Democratic Mayor in Providence, R. I., though the city gave a Republican majority of 10,000 in the National election. For the great victory of the Civic Federation in Denver, Colo., Secretary Woodruff gives a large share of the credit to woman suffrage. In Chicago the election of Mayor Harrison is shown to have involved no defeat for the principle of Civil Service Reform. The new Mayor's attitude on that question, says Mr. Woodruff, has been so satisfactory that the Civic Federation of Chicago has adopted resolutions indorsing it. One of the chief gains made during the last year has been the extension of civil service rules to the government of several more large cities, including New Orleans, Louisiana; Milwaukee, Wisconsin; and Seattle and Tacoma, Washington. In all parts of the country, says Secretary Woodruff, there has been "an awakening sentiment in favor of the municipal ownership and control of semi-public monopolies like street railways, gas and electric light plants, and water-works." This extension of municipal activity is the natural supplement of Civil Service Reform. The overthrow of the spoils system not only enables the public to discharge its present functions more efficiently, but to assume others which it has been delegating to private corporations at the cost of arbitrary and unreasonable charges for the services rendered.

❀

The forty-third annual report of the Superintendent of the New York State Department of Public Instruction, just issued, presents many encouraging features, and makes suggestions which should receive careful consideration from all citizens of the State. Ninety-four per cent. of the children of the State of New York never go beyond the elementary schools—a fact which demonstrates the importance of improving the conditions and raising the standards of education in our elementary schools. In connection with this statement Superintendent Skinner lays great emphasis on the necessity of the maintenance of libraries in connection with our public schools; and says that from the beginning of a school career every child should have access to a library which should supplement his school work. As only six out of every one hundred children have the advantages of what we call higher education, the important question arises, What is the duty of the State to the ninety-four per cent.? The Superintendent advises an improvement in the method of teaching spelling and composition; he protests against the promotion out of grammar grades of any pupil who cannot intelligently and accurately express his thoughts in writing. As ninety-four per cent. of the children educated by the State must acquire their knowledge of arithmetic between the ages of eight and fourteen, the Superintendent believes that at fourteen years of age the child should have included in his studies commercial and business arithmetic, and he considers these as essential as a thorough drill in English. That courses of study

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are overcrowded and often beyond the ability of the pupil to master, the Superintendent acknowledges; but he believes also that time is wasted between ten and fourteen years of age by children of active minds.

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Of the one hundred and fourteen school commissioners elected last November, sixty were re-elected. Ninety-nine of the one hundred and fourteen commissioners have been teachers; ten are college graduates; twenty are graduates of normal schools; five hold State certificates, and thirty-two have won first-graduate certificates. The report also brings out the deplorable fact that, because of the low salaries paid to our school commissioners, forty-seven have to engage in other occupations. It is to be hoped that before the expiration of the term of the present commissioners legislation will have provided higher salaries. Special recognition is made of the work of the women commissioners of the State. Ninety per cent. of the graduates of the normal schools become teachers. Naturally, the law that has raised the standards of requirements for teachers in our public schools receives the approval of the Superintendent. This law, which is acknowledged to be one of the most progressive passed by the Legislature in many years, establishes a minimum preliminary education for every candidate for a teacher's position, and this embraces practical and theoretical training in pedagogy. The compulsory school law resulted in the arrest of four hundred and forty-three persons in the State holding parental relations to children who were recognized as habitual truants. But the law is made to some degree inoperative because so many communities have no place where truants can be cared for. Educators throughout the State are preparing to appeal to the Legislature for the establishing of one or more State home schools for truants. The increase of teachers' salaries must give satisfaction to all citizens interested in education. In 1885 the average weekly salary of teachers in cities was $16.86; in towns, $7.84. The average weekly salary of the teachers in towns has increased to $9.26; but this average deducts the number of weeks of vacation from the school year. On an average of fifty-two weeks to the year the salaries paid in towns are but $5.87, and in cities $14.30 per week for fifty-two weeks; or $18.59 for a year of forty weeks. While the tendency is upward, the mortifying fact remains that teachers' wages do not compare with those of other public servants.

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The schools in the rural districts occupy a large space in the report, and the Superintendent strongly advocates the township system. The first difficulty encountered in the rural schools is the lack of systematic and businesslike management. These schools cannot be brought to a proper standard until their administration is conducted on some other than the present district school system. In 1860 the waste of public moneys in the support of the rural schools was pointed out by Superintendent Van Dyck. The Superintendent of Education in 1877 followed the example of his predecessor, and urged the substitution of the town system for the present school district system. Superintendent Draper, in 1892, unhesitatingly declared that it was his belief that if the township system of schools were once in operation it would greatly promote the efficiency of those schools. Superintendent Crooker in 1893 said, "The leading educators of the State, irrespective of their political views, stand as a unit for the township system." Horace Mann in 1839 declared that the law of 1789, which authorized the towns in Massachusetts to divide themselves into school districts, was the most unfortunate law on the subject of common schools ever enacted in the State. In 1870 there were fifteen hundred district schools in New York State, with an average daily attendance of less than ten pupils each. In 1896 there were thirty-five hundred such districts. One of the officials of the Department of State Education in his report stated that he visited a school where the teacher sat embroidering because there were no pupils, and an investigation showed that there were no children of school age in that school district. The remedy for this condition has been found, in Massachusetts and several of the other States, in the establishment of good schools in the center of each dis-

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trict, and the payment by the State of transportation of the pupils to and from the schools.

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Recently in Connecticut a very careful map was prepared to show the advantage of this system. It is urged by progressive educators that the State be divided into State school districts equal to about the area of a county, each school district to have two high schools, located at points easily accessible by rail and otherwise, the elementary and grammar grades to be located by the State officers after a careful study of each locality. This would remove from the community the little red school-house with all its present limitations, sanitary as well as educational. The administration of the schools is to be under the control of a State superintendent and eight county superintendents, who are to serve for eight years, this superintendent and his assistants to be recognized experts and paid salaries commensurate with the services rendered. Eight county councils are provided for, composed of the County Superintendent, with one member for each town in the county, and an additional member for each five hundred pupils in school enrollment. Minnesota has within the last month arranged for the consolidation of her small school districts, and provision has been made for the erection of high-school buildings in the center of each township, and for the conveyance of the children at public expense. Superintendent Skinner, in summing up the difficulties of the elementary schools, makes a statement which applies to every State in the Union: "When it is remembered that the first eight years of school life carry the child through a formative period of greater consequence than any which follows, and that the State, through the public schools, then exercises over all the children a control which it is immediately thereafter forced by withdrawals to relinquish in the case of ninety-four per cent. of them, the duty of providing the most favorable conditions for intellectual and moral growth at this early stage is apparent."

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A most striking evidence of the progress possible under the new law controlling the public schools of New York and the Board of Education appointed under Mayor Strong is seen in the selection of Mr. Frank Damrosch as Supervisor of Music of the public schools. Rarely has a Board of Education had equal opportunity to appoint to a position a man who had so conclusively proved his fitness for the place. For years Mr. Frank Damrosch has conducted the People's Choral Union of New York, the first thoroughly successful attempt to teach an art to the untrained in New York. The classes of the Union have been crowded, and the attendance so regular that the director has been able to give the "Messiah" with a chorus of one thousand voices. The critics agree that the performance left little to criticise. Mr. Damrosch has proved his ability to do the work to which he is called in the city where his future success lies. The appointments of the principals to three of the High Schools have been made. The advocates of the appointment of a woman to the Girls' High School did not succeed. The principal appointed is Mr. John G. Wright, of Philadelphia. The agitation in favor of the appointment of women to the position of principals of Girls' High Schools will continue, and will doubtless be successful in the future.

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During the past week the Greeks have been the victims of still further disasters, have shown the same splendid courage which has dignified the struggle from the start, and are now standing at bay and suing for peace. There were important battles at Velestino and Pharsalos last week, the Greeks fighting against heavy odds with the greatest spirit, but being compelled in the end to retreat because their line was broken by flank movements on the part of the Turks. Pharsalos and Volo were promptly occupied by the forces of Edhem Pasha, and the Greek troops retreated to Domoko, where they have a mountain range behind them, and will be in an extremely perilous position if the Turkish forces make a sudden advance. The air is full of reports of proposed intervention on the part of the Powers and of an application for intervention on the part of Greece, and the situation is so desperate that it is

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probable that Greece is trying to secure peace on the best possible terms. A new and perplexing set of questions will arise when the attempt is made to determine the conditions of peace. Turkey will naturally be eager for an indemnity, and it is reported that the amount to be asked will be about thirty millions of dollars. It is absolutely impossible for the Greeks to pay any such sum. One of the worst results of the unfortunate struggle is the access of strength which success brings to Turkey. It looks now as if the solution of the Eastern question were postponed indefinitely, as if Turkey had taken a new lease of life, and as if all the uncertainties and miseries of the situation were to be passed on to another generation.

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Amid all the confusion, moral and otherwise, of the Eastern situation, the courage of Greece shines like a star. Never has a small country faced more tremendous odds with a more dauntless spirit. Greece has practically had not only Turkey but all Europe to contend with, and she is the only country involved in the Eastern situation which has carried herself in a way to command the respect of Christendom. Not only has the courage of the men in the field been worthy of their ancestors, but the heroism of the women, the self-denial of families, and the devotion of the whole people, as reported by European observers, have been quite beyond praise. It is one of the tragedies of history that such courage and devotion should have been betrayed by weak and ineffective leadership. The King has been warned again and again of late years against the policy of setting aside the thoroughly trained officers in the army and substituting for them his personal friends. A correspondent of the "Evening Post," of this city, says that the entire command both of the army and navy during recent operations has been in the hands of aides-de-camp of the Crown Prince, who are men without military experience or talent; that the only Greek staff officer of high talent is on half pay; that three other officers of conspicuous ability were put out of the way in Crete; and that the officers in command in Thessaly have been men of notorious incapacity. When the history of the war is written, it will appear that the Greeks have been betrayed both at home and abroad; for there is very good evidence to believe that they were led into the war by false promises of aid, and that the weakness of the King, preyed upon by a court faction, has brought them to disaster in the field.

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When the first horror of the disaster in the Palace of Industry in Paris, by which over a hundred and twenty-five lives were lost, has passed, it is natural to ask whether such terrible destruction of life might not have been prevented by foresight and care. There is no doubt that the building in which the great fair for charity was to be held was inflammable and poorly guarded; that exposed lamps were recklessly allowed in the place, and that there was a lack of police and fire supervision. A wretched story—we hope not true—is published to the effect that the Prefect of the Paris police attempts to excuse himself for not properly inspecting and policing the place because the patrons and patronesses of the bazaar were all Reactionists, and he feared to meddle lest he be accused of trying to suppress a Catholic enterprise. Moreover, he is represented as saying, many of the organizers of the affair were Ralliés, whom the Government wished to oblige. It need hardly be said that such an excuse is much worse than none. Our New York Fire Department officials declare that such a catastrophe would be practically impossible here, and point out the precautions taken to safeguard the public wherever there is a crowd, instancing particularly the presence of a large force on and about the stands on the day of the Grant parade. The general efficiency of our Fire Department is indeed a just cause of pride in New York. It remains to be seen whether the investigation into the causes of the Paris fire will be searching and result in the punishment of persons to whom guilt may attach. In this respect European cities have usually been more thorough than those in this country. Such fatal occurrences as the recent Boston explosion, for instance, almost never are followed by the conviction of criminally reckless or careless persons. The social

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prominence of many of the victims of the Paris fire makes it peculiarly notable among other disasters of the kind. Of the Duchesse d'Alençon, sister to the Empress of Austria, every one has words of praise to say, and it appears probable from the statements of some who were saved that she refused to press forward to escape, in order to give visitors the best chance to avoid the flames.

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The Independent Labor party of Great Britain has adopted a most radical programme. It declares that "the capital necessary for industrial operations should be owned and used collectively," and as a means to this end proposes the following definite enactments: (1) "A maximum eight-hour working day and six-day week." (2) "The provision of work to all adult applicants at trades-union rates, with a statutory minimum of sixpence per hour [$1 per day]." (3) "State pensions for every person over fifty years of age, and adequate provision for all widows, orphans, sick and disabled workers." (4) "Free maintenance of children while at school or university; free primary, secondary, and university secular education." (5) "Raising the age of child labor, with a view to its ultimate abolition." (6) "Abolition of indirect taxation, and the gradual transference of all public burdens on to unearned incomes, with a view to their ultimate extinction; municipalization and popular control of the liquor traffic." Some of these planks are reasonable enough, but they are in strangely visionary company. The municipalization of the liquor traffic, for example, is urged by innumerable conservative reformers, but the "extinction" of unearned incomes seems to mean that those who work and save shall be denied the use of their savings—in other words, that the farmer who clears his land and builds a house with his own hands must pay to the State the full rental value of his own creation. Similarly, "free primary, secondary, and university secular education" is approved even by conservatives in our Western States; but the free maintenance of children while at school would be resented by Western radicals as the pauperization of its beneficiaries. To minister to the higher needs without charge is one thing, but to minister to the material wants without charge is a very different thing. The distinctions between a socialism which elevates the individual citizens and a socialism which would convert the State into a charity organization seem to have been wholly lost. The whole platform of the Independent Labor party reminds one of those which the Continental Socialists used to put forward in the days when they hoped only for the support of the revolutionary dreamers. It is worthy of note that while this feeble party in Great Britain is adopting this revolutionary platform, the German Socialists, in the hope of making themselves a majority, are putting aside Karl Marx and urging social reform programmes which appeal to moderate men in other parties. A revolutionary party is always a small party, unless the folly of the reactionaries forces the moderate men to side with the revolutionists.

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Queen's University, Canada, has given the degree of LL.D. to Lady Aberdeen. This is the first time that this degree has ever been given by a Canadian institution to a woman, and it is reported to be the first time that it has ever been given on this continent to a woman. Of the accuracy of this report we are not sure; but certainly the event is a notable one. It is notable for another reason: because it is a distinct recognition by a great college that wise philanthropy is as worthy of academic honors as mere scholarship; for it is in the realm of philanthropy that both Lord and Lady Aberdeen have proved themselves leaders. The increasing inclination of universities to regard life service as not less worthy of recognition than cloistered learning is an inclination to be welcomed, since it will tend both to make philanthropy wiser and learning more philanthropic.

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Colorado College has just received a gift of $10,000 in cash, the only condition attached being that the name of the donor shall not be revealed. The money will be used in erecting a hall for the young women's club—a greatly needed addition to the college buildings. This new home, which will be completed by the beginning of the fall term, will enable young women to secure board and room at $3.50 a week.

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Greater New York and the Citizens' Union

On Wednesday of last week Governor Black signed the Greater New York Charter Bill. The new municipality created contains a population of over 3,000,000, and is exceeded in size only by London, the population of which is 4,500,000. The United States had but few more people when Washington became its President, while in point of wealth the *estimated* value of all the property in the Nation in Washington's time was but 750 million dollars, while the *assessed* value of the property in Greater New York is 3,000 million. Naturally, therefore, the campaign for the election of the first Mayor of the new city assumes tremendous importance. The annual expenditures of the new city government will exceed those of the State Governments of all the seaboard States from Maine to Florida. In the control of this expenditure the new Mayor will have nearly all the powers usually divided between the executive and the legislature. Only by a majority of five-sixths can the city legislature order any important expenditure if the Mayor objects. In determining appropriations for current expenses the legislature has no power whatever to increase the items or amounts recommended by the Board of Estimate and Apportionment, the members of which, with one exception, the Mayor appoints, and among whom he sits. The first Mayor of New York will have even greater power than any of his successors, for many of his appointees among the heads of departments and administrative boards will hold over during the term of his successor. The Mayor's own term will be for four years, and during this period his rule will be almost absolute. The new charter provides for a daring trial of the theory now popular among the influential classes, that a short cut to good government may be secured by the concentration of administrative and legislative powers into the hands of a single individual. Rarely in municipal history has there been greater need that the people should realize the importance of the emergency.

The municipal election in New York City next November will be the first to be held apart from State or National elections. It will test the question whether or not the municipal government of the Greater New York is to be a prize awarded to the victor in partisan political strife, or is to be a businesslike carrying on of the city's affairs for the best interests of the citizens —economically, profitably, and honestly. This latter method is that proposed by the Citizens' Union, the organization of which we have heretofore described, and the platform of which we have at some length outlined. That platform is, in brief: The choice of candidates solely upon character and record; Civil Service Reform methods; ownership or control of city franchises by the city; rapid transit; improved schools; tenement-house reform; better pavements and clean streets, more small parks, playgrounds, and free baths in the crowded districts; above all, nonpartisan and efficient government. The platforms of the Tammany and Republican party organizations are not yet formed, but, judging by present indications, they will be mainly made up of sneers at reformers, of demands for less liberal expenditure (without regard to results), and of well-deserved attacks the one upon the other.

It was to be expected that every movement of the Citizens' Union would encounter misrepresentation and ridicule from the professional politicians of both varieties. During the past week these attacks have centered about two points. It has been announced that the Citizens' Union will not necessarily wait for the nomination of its ticket until the other parties are in the field. Thereupon it is assumed that this means an instant, rash, and ill-considered selection of candidates, and we are told that the early nomination of candidates is suicidal. That wisdom, care, and thought are necessary in this important step is perfectly true; but, these conditions being observed, the reform campaign cannot begin too soon or be waged too vigorously. The second and more dangerous attack is thus expressed by Senator Platt in his satirical letter on local politics given to the press last week. He says:

> Professing to abhor every such thing as a political organization, they [referring to the Citizens' Union] have started one of their own. Professing to detest "machine dictation," they have created a nice little compact machine, which they call their "Committee of Organization," and they have sent

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around to all the registered voters a printed power of attorney requesting each voter to sign away all his primary rights with regard to the making of platforms and the naming of candidates, and to empower these "best citizens" to fill all the offices within the Greater New York, binding themselves to accept any result they may please to give them. I have seen a good many insolent attempts to usurp power and grab public benefits, but this performance of the "best citizens," for sheer audacity and wanton recklessness, has no counterpart within my experience of politics. . . .

In point of fact, no nominations will be made by the Citizens' Union that are not fully indorsed by the Committee of Two Hundred and Fifty—a committee made up from the ablest and best men in the city, men who stand pre-eminent in business, law, banking, manufacturing, and the other leading professions and occupations, together with representative members from nearly all the associations that are working for good government and for economic and political reforms. This may or may not be theoretically the best way of making nominations. Many would like to see some form of direct primary employed; but in the peculiar nature of the case the enrollment of Citizens' Union supporters will be continuous until election day, and it is preposterous to ask, as some half-hearted approvers of the movement are asking, that no nominations shall be made until the enrollment is "completed." Moreover, this is no time for experiments or half-measures. The Citizens' Union will have to stand or fall on the merits of its ticket. If that shall be weak, the fall will be overwhelming; if, as we believe probable, the ticket shall be strong and worthy of public confidence, no one will hesitate to support it because it has been placed before the voters by another method than that of the old-fashioned party machinery. Mr. Lauterbach said the other day, "Better have as Mayor a true Democrat, or even a Tammany man, than a man responsible to no party and with no party behind him." Senator Platt's letter abounds in sneers, only half-concealed, at all that has been non-partisan in the present city government. There is hardly any attempt to hide the politician's aversion to everything that municipal reformers are seeking. It is a bad year for a compromise ticket made up by "straight" Republicans and non-partisan voters. Greater New York's possibilities for the machine party workers are tempting and immense. The party leaders will yield nothing of consequence. Either the city will be possessed and governed by one of the two great party machines, or more probably by an ill-concealed coalition between them, or both must be defeated by an independent movement. And to bring about that defeat, minor differences must be sunk; strong and wise men must be placed at the head of the movement; bargain and compromise must be ignored.

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Congregationalism and Christian Endeavor

Our readers may remember that the Rev. William Rader, a Congregational pastor in San Francisco, delivered last winter a series of sermons on the Bible, in his own pulpit and to his own congregation, in which he took the view of "progressive revelation" presented with such ability by Dr. Samuel Harris, of Yale, in his "Self-Revelation of God," and applied it to the elucidation of the Bible, in the same spirit in which it has been applied by such scholars as Driver, Cheyne, Farrar, Fremantle, and Horton abroad, and by Bartlett, Peters, Bacon, Moore, Curtiss, Gordon, and Gladden in the United States. For this he has been taken to task by the "Occident," the Presbyterian organ of San Francisco, which has a perfect right to criticise and condemn his utterances if it thinks them unscriptural and erroneous. But the "Occident" has gone much further. A National Christian Endeavor Convention is to be held at San Francisco this summer, and Mr. Rader, who is an active leader in the Society of Christian Endeavor, is chairman of the local committee on pulpit supply. The "Occident" demands that he resign from this position, and, since he refuses to do so, that he be put out of his office by those having charge of the arrangements. It puts the issue in the following words:

Is it the settled purpose of the Pulpit Supply Committee of '97 to retain the Rev. William Rader as their chairman? If so, we warn the Committee and Endeavor officials everywhere that a most serious blunder is being persisted in, which may lead to disastrous consequences. . . . The question at issue is far more than an individual

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one. It is a question of the Bible; a question whether a man who holds views regarding the Word of God which would exclude him from membership in every Presbytery in the United States shall have charge of Presbyterian pulpits in California for one or two Sundays in July next.

To complete the statement of the case, we add what Mr. John Willis Baer, the Secretary of the National Christian Endeavor Society, has said in a letter to the "Occident," which that paper, for some unexplained reason, refused to print. He first points out the fact that Mr. Rader's committee does not have charge of Presbyterian pulpits; it simply arranges with local churches to have their pulpits supplied; and "the clergymen and speakers are selected by the Programme Committee here" (Boston), not by the San Francisco Committee. He then adds the following testimony to Mr. Rader's character and efficiency, a testimony the more significant because he declares his dissent from Mr. Rader's critical views on the Bible:

As far as I know, Mr. Rader has the confidence of his fellow-pastors and is working in perfect harmony with them and to their satisfaction. We have always found Mr. Rader an unselfish, tireless, and consecrated Christian Endeavor worker, and one entitled to respect. He is, like other committee members, doing his work as a labor of love, and greatly assists our programme committee and the Golden Gate pastor.

We quite agree with the "Occident" that the question at issue is far more than an individual one. It is the question whether a Congregational minister in good and regular standing in his denomination, and possessing the confidence of his fellow-pastors and working in harmony with them, is to be turned out of office in a Christian Endeavor Convention because he holds views which would exclude him from membership in the Presbytery. This is a question which concerns every Congregational church and pastor in the land. If the "Occident" were right in its contention, the qualifications for office in the Christian Endeavor Society would be determinable by Presbyterian standards; the Christian Endeavor Society would cease to be an unsectarian body. There is no question that Mr. Rader is in good and regular standing in his own denomination. There is no question that his views concerning the Bible are widely held and publicly taught in that denomination. They have been preached from the pulpit of the Old South Church of Boston, the most influential Congregational church in New England; have been embodied in book form by Dr. Washington Gladden, one of the foremost leaders in the denomination in the United States; have been promulgated in the pulpit of Plymouth Church, Brooklyn, during the past winter by the Rev. Lyman Abbott, and his right to promulgate them as a Congregational minister has been affirmed in the strongest terms by his severest and most trenchant Congregational critic, Dr. Behrends.

The Congregationalists believe in liberty. If the Presbyterians choose to limit the liberty of their ministers—we do not affirm that they do, we only for the sake of clearness accept for the moment the affirmations of the "Occident"—they have a right so to do. But they have no right to impose these limitations on a sister denomination, nor on an undenominational organization. Those among them who cannot endure the air of freedom have a right to withdraw, but they have no right to impose their own subservience to ecclesiastical tradition upon their liberty-loving brethren.

If no one may lawfully hold office in a Christian Endeavor Convention who could not be admitted to a Presbytery, if the "Occident" may exclude from the fellowship of the Christian Endeavor Society a clergyman for holding and teaching views concerning Biblical criticism which are freely held and taught in Congregational pulpits from Sandy Hook to the Golden Gate, because they do not conform to the decisions of the General Assembly, then it may exclude a Friend because he does not believe in the Sacraments, or an Episcopalian because he does not believe that a Presbyterian form of government is apostolic, or a Methodist because he does not believe in election and foreordination. There is only one possible, only one conceivable, basis for Christian union in an organization like that of the Christian Endeavor Society. It is that no denomination shall seek to impose its own standards on a sister denomination, and that the union Society shall impose none of its own creating, but that whoever is in good standing in his own church shall be reckoned

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as worthy of fellowship in the united body. It is this simple and fundamental principle which the "Occident" denies. In denying this principle it excludes, not merely Mr. Rader, but all Congregational clergymen, from its fellowship; not because all Congregational clergymen agree with Mr. Rader, for they do not; but because all Congregational clergymen agree that he, and those who think as he does, are entitled to liberty of thought and speech in the Congregational Church.

We repeat, the "Occident" is right in saying that this is more than an individual question. The principles of the "Occident," carried out to their logical conclusions, would exclude not only Mr. Rader from office in the Christian Endeavor Convention, but also Dr. Gordon, and Dr. Moxom, and Dr. Griffis, and Dr. Gladden, and Dr. De Forest, and Dr. Gunsaulus, and Dr. Abbott from the platform. The Congregational ministers and churches of California ought to make this issue their own. The attempt to remove a Congregationalist from office in the Christian Endeavor Convention for pulpit teaching because it "would exclude him from every Presbytery in the United States" is an attempt to bring every Congregational clergyman in the United States under the law of the Presbytery. That attempt ought to be resented by the entire Congregational denomination—by those who dissent from Mr. Rader's views no less than by those who agree with them. The Congregationalists have a right to determine for themselves the conditions of their own fellowship. And self-respect demands that they should unanimously and vigorously insist that those whom they recognize as worthy Christian teachers shall be recognized as worthy by other denominations in all interdenominational Congresses. Mr. Rader is in a disagreeable position, but he has no right to resign. Were he to do so, the same issue would reappear in some other place and some other form. He must remain at his post, under fire, and leave others to determine whether that "liberty of prophesying" which is the essential spirit of Congregationalism, and, as we think, of Christianity also, is to be maintained by Congregationalists and respected by their neighbors.

A Recent Instance

The word gullible may not be very good English, but it is very expressive of the quality in a good many people which makes them the prey of all kinds of passing delusions, shams, and frauds. One age differeth from another in gullibility, although all ages partake more or less of this temper. Our own time has been compared more than once with that period which followed the decay of the classical religions, when soothsaying, witchcraft, and Oriental occultism of every kind found such credulous believers and victims all over the Roman Empire. Some one has well said that when a great faith is buried, with all its realities, the ghosts of superstition begin to rise out of the graveyards of the past and to take possession of the unbalanced, the sentimental, the weak-minded, and the naturally superstitious. Paris has lately been treated to a spectacle of this sort of the most surprising magnitude. A Marseillais, Leo Taxil by name, has been for a long time past exploiting a woman whom he called Diana Vaughan, and who, he declared, was the secret head of an extensive cult for the worship of Satan. She owed her position in the fraternity to the fact that she was the wife of a devil of high rank. An astonishing number of people, intelligent and otherwise, believed this ridiculous story, and Diana Vaughan was accepted as a mysterious, inaccessible, but entirely real personage who incarnated one of the most revolting superstitions of the Middle Ages. After a time this priestess of the cult of Satan became penitent and was declared to be a convert to Catholicism, and this declaration is said to have drawn out a letter of sympathy from a Cardinal.

Now Taxil, having carried his joke as far as he found any pleasure in it, has confessed that the whole story is a hoax, Diana Vaughan being in no sense a mysterious or occult person, but a typewriter of his acquaintance; of whom it is charitable to believe that she knew nothing whatever of devils, high or low. It is said that there has been some talk of lynching Taxil, but the real moral of the tale is not to be found in his performance, but in the vast and silly credulity to which he made so successful an appeal. If Satanism exists in France or elsewhere

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in the world, it is simply of a piece with the revival of many other outworn superstitions which have found a ready soil in the nervous excitability and the general restlessness of a class of modern men and women. These comments might be given very definite applications in this country, but it is well to forbear, since so many well-meaning men and women are counted among the victims of the strange delusions which have crept in in recent years. Never perhaps in the history of the world have there been more striking examples of credulity than are to be found in this country to-day. Nothing more thoroughly illustrates the need of that thorough training which gives steadiness to the mind, balance to the emotions, and vigor to the will.

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The Spectator

A spare, nervous man, who moves his arms windmill-like, and who allows his voice to escape in falsetto notes at the end of every phrase; a man who doesn't mind being a Frenchman, is rather glad that he is, and, if you don't believe it, would impress it upon you by that little touch of authority in his sentences. Magistral sentences they are, too, as might be expected from a man whose city and nation are lawgiving in matters of art and literature, and who is the editor of the "Revue des Deux Mondes," the foremost literary periodical in the world. To the Spectator, sitting in the Berkeley Lyceum, overwhelmed by hundreds of green, red, magenta, purple, and other crudely colored Easter hats—a very kaleidoscope effect—there was something striking in the optical change from American femininity in all these variegated hues (for the majority of the audience were women) to French masculinity as evidenced in this rather national type—for Monsieur Ferdinand Brunetière is such a type. He is not only spare, nervous, gesticulating, authoritative, he is also sympathetic, quick, agile, shrewd, humorous, spiritual—in a word, Gallic. One can read through his five volumes of "Essais" and gain clear insight into certain French writers, if one be not too prejudiced; and if one be not prejudiced at all, he may go, after such reading, to entirely new standpoints and find himself looking at schools of poets and romancers from the opposite side of the valley, so to speak. When the Spectator saw the man, however, there came a fresh feeling that personality does what mere arm's-length writing never can do.

If other folk were moved about as to their standpoints of criticism as much as was the Spectator, M. Brunetière's lectures in America will have wrought a quickening influence. The Spectator wondered what President Seth Low thought, and what the other people thought who listened to the initial lecture in New York City. President Low had introduced the editor of the "Deux Mondes" to the audience in words quite characteristic of his own personality; M. Brunetière replied to these, before proceeding to the lecture proper, in words quite as characteristic of another personality. The world needs both kinds of personalities, criticisms, methods of work, characters. The day may come when there will be more of a union of the Anglo-Saxon and the Gallic than there is to-day. At that time we shall not hear so much about a bull in a china-shop, and, *pari passu*, there will be a lessening of the frivolities and egoisms of Jean Crapaud. To the hastening of that day the Spectator is willing to believe that the influence of a man like Hamerton in France and the influence of a man like Brunetière in America will contribute something. These men (especially the latter) are not critics of Art for Art's sake. They were and they are critics of Art for Life's sake. Man was not created for Art, but Art for Man. Wherever Art shows itself, in the romantic Victor Hugo, in the Parnassian Leconte de Lisle, in the naturalistic Gustave Flaubert or Gustave Courbet, it is sound art if it be the clear mirror of nature, not otherwise. From Hamerton and Brunetière we draw the same conclusions: Men must not be *poseurs*; they must reflect nature. Nor is this to be a kodak or a camera reflection. Imagination plays in each man its great part.

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As he approached these periods, the lecturer's voice and manner became more impassioned. His auditors, too, showed a keener interest. The Spectator forgot that here was a dark man, with a closely cropped beard, speaking in a resonant but somewhat shrill voice. The Spectator forgot that this was a Professor of the Collège de France. The Spectator forgot about the red button of the Legion of Honor, and about all the rest of the exterior. The Spectator remembered only that here was a man who had been telling his auditors not to follow their own tastes in art and literature. The Spectator wondered how the man would develop this thesis, and here he was developing it with might and main, carrying the Spectator along with him, but not entirely to the Spectator's satisfaction. Somehow the old French Calvinism seemed to speak in the Brunetière dogmatism, when we heard that the beginning of virtue was to dis-

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trust what is most natural to us, and that the same is true in the intellectual world. M. Brunetière to the contrary, the Spectator does not believe that to distrust what we like is the beginning of wisdom in art and literature; though it is a half-truth which needs searching preaching in this country.

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With the statement, nevertheless, that Art has a social function in assisting the development of human progress, the Spectator is in hearty sympathy. Not one of those reactionists of the old romantic school, reactionists who called themselves "Parnassians," Théodore de Banville, Leconte de Lisle, François Coppée, José de Hérédia, and Sully Prudhomme, have proved their case of Art for Art's sake. With them there is something unhuman—not to say inhuman—in the cry. M. Brunetière has the faculty of applying a happy phrase to each poet, and the phrase sticks. Théodore de Banville is gymnastic; he handles rhymes as a juggler handles balls. Leconte de Lisle has the faults as well as the good qualities of marble. Hérédia's poems have more warmth and color. Coppée's are more Parisian, more delicate. In Sully Prudhomme we have a mixture of philosophy, science, and sentimentality. This whole group of men strain to keep from talking about themselves (the reaction from the egoism of Musset and Hugo); they make of poetry but a conscious imitation of Nature; and while they do not speak of themselves, one instinctively feels that they never forget themselves.

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The "Symbolists," about whom every one is talking nowadays, are referred back to Baudelaireism, Wagnerism, and Ruskinism. It was easy even for the not erudite Spectator to trace the connection with these three. M. Brunetière would not dignify most of the latest poets by mentioning their names. He said, "They are very young; they haven't done much; perhaps they will do better. The strange thing is that they are Belgians, Greeks, Poles, Americans, who are trying to teach Frenchmen how they should use the French language, and what their rules of prosody and rhyme should be." This statement was made with true Gallic emphasis. The lecturer's eyes flashed, now above, now below, his eye-glasses, as his form bent forward and then backward.

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M. Brunetière has given his American auditors something else to think about besides thoughts on poetry and poets. In his even more magistral discourse on history he told us that in the past quarter-century there have been but five or six true historians, and of these only three or four may be called great. According to the French critic, their greatness lies in the fact that they have invented the method in which they have told history. Strangely enough, so it seemed at first to the Spectator, M. Brunetière passed over most of his colleagues in the Académie Française; he did not even mention the Duc d'Aumale, the Comte d'Haussonville, MM. Lavisse, Sorel, Houssaye, Hanotaux, and Vandal: he confined his attention entirely to the three men who to him stand forth as particularly worthy of note—Renan, the Duc de Broglie, and Taine. Here is one of the Brunetière phrases which, like those above mentioned, struck the Spectator as making such an impact in the memory as not thereafter to be forgotten: "Pascal and Bossuet brought theology to the comprehension of those who lived in the seventeenth century; Montesquieu and Buffon made specialties, the one of jurisprudence, the other of natural history, in the eighteenth century; but in the nineteenth Renan has also added a new province to literature, for he has introduced into that domain ethnology, philology, and exegesis, by means of his historical works. . . . Renan's 'History of Christianity' has done much to establish the truth that Christianity is the principal fact in history."

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The Spectator went out of the Lenox Lyceum firmly resolved to buy the works of the Duc de Broglie. He sat in the Lyceum for an hour listening to M. Brunetière's declarations that the Duc's works were incomparable productions of the historian's art, that they were veritable marvels in the beauty of their portraiture and in the clearness of their exposition. It must be confessed—for honest confession is good for the soul—the Spectator has never read one of these books. After all, why is not that one of the greatest services which M. Brunetière or any other critic can accomplish, to induce people to read what they should read? It is one thing to tell us in clear-cut phrase that Pascal and Bossuet, Montesquieu and Buffon, forced into the domain of literature sciences which hitherto had belonged only to specialists. That is well said, and of course we shall remember it; but what is of greater value is that one speaking with authority, as becomes the foremost of French living critics, shall so set the writers of France in their appropriate niches that "he who runs may read." It is safe to say that M. Brunetière has accomplished this for American lovers of French literature. However much he may have done by his books, the influence of his enthusiastic, often convincing personality has accomplished much more.

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The Larger Love

By Lyman Abbott

[The following sermon was preached in Plymouth Church, Brooklyn, Sunday morning, May 2. It was communion Sunday, and sixty-five persons were admitted to the church, forty-one of them on confession of their faith in Christ, and twenty-four by letter from other churches.]

God is love.—1 John iv., 8.

THAT is the central doctrine of revelation, the heart of Christianity; for that all the prophets prepare; from that all divine experiences flow. God is love. It has been finely and truly said that nowhere in the Bible is it declared that God is justice, or righteousness, or wisdom, but only that God is love. His wisdom and his power are the instruments which his love uses. All his attributes are inflections or phases of love. Love is not one of his attributes; it is all of them. His holiness is the wholeness of his love. His righteousness is the eternal conformity of his life to love. His justice is love looking out upon the great mass of his creatures. His beneficence is love showing itself in deeds which we recognize as helpful. His pity is love toward the sorrowing. His mercy is love toward the sinful. But whether he be merciful or beneficent or just or righteous or holy, he is love. All the doctrines of our religion are to be interpreted by this declaration, that God is love. Their whole value lies in their ability to teach us this doctrine, and to teach us the truths that grow out of it. Revelation is the disclosing of the fact that God is love. Sin is the departure of the soul from love, and so from God. Repentance is the sorrow of love that love has been offended and wronged. Regeneration is the new birth of love in the soul of the individual. Atonement is the bringing of man and God together in the embrace of love. Sacrifice is the ministry of love whereby love is quickened, and human hearts are knit to one another and to God by and through the love of God in Christ Jesus our Lord. Everything in theology, everything in life, everything in the Bible, is to be measured by its conformity to this declaration that God is love. It is so large, so deep, so far-reaching, that we have not yet been able to believe it or accept it. Our creeds are, for the most part, partial statements of it, or statements of it with limitations placed upon them.

I wish simply this morning to reaffirm this truth that God is love, and to reaffirm it with some applications and interpretations. I do not wish to inveigh against another theology; I do not wish to attack even a narrower faith; and yet I wish to make clear and emphatic this truth that God is love. And to do it, I want, for two reasons, to put it in contrast with a narrower conception of God which we have inherited from the Puritan age: first, because many persons are ignorant of what Christianity is, and still think that it teaches that God is sometimes love, or loves some people, or will love for a certain length of time and then will stop loving; and, in the second place, because there are some very wise persons who are attempting to impose this narrow and limited conception of God upon us, in the name of tradition, and who think we are departing from religion because we are departing from the limitations which have been put upon the teaching that God is love.

The Puritan churches in the seventeenth century formulated their theology, and put it into the Westminster Confession of Faith. This Confession of Faith contains much that is in common with the ecumenical creeds of Christendom, much that affirms God's love; but it also contains certain statements of limitations upon the love of God, and these statements are what distinguish it from the great ecumenical confessions. Departure from the Westminster Confession of Faith is not a departure from religion. It is a departure from the limitations which humanity has put upon religion, toward a wider, a broader, a better apprehension of religion. The Westminster Confession of Faith—I epitomize it in a very few words—affirms that God created the world in six days, and then stopped; that God

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chose certain men to be the recipients of his grace and mercy, and passed all the rest by; that he gave a revelation in the Bible, and that those who have not that revelation cannot be saved, no matter how diligent they are to conform their lives to the light of nature; that Jesus Christ came to save some, and that his salvation is made efficacious for some, and for the others it is not made efficacious, and even such gifts as are bestowed upon them in Christian churches will be taken away from them; it declares by implication that God is merciful to some persons during this life, but that when this life comes to an end his mercy also comes to an end, and nothing but judgment and penalty remains beyond.[1]

With all the affirmations of the Westminster Confession of Faith I agree; with all its negations and limitations I am in direct hostility; and it is because I agree with the one and because I am hostile to the other that I wish to put before you—especially those of you who are entering into the church to-day under my pastorate—what seems to me to be the broader truth under which we live at this close of the nineteenth and beginning of the twentieth century. Believe that God created the world?—yes; but that he stopped?—no. That he chose some for life eternal?—yes; that he passed the rest by?—no. That he has made a revelation of himself in the Bible?—yes; that he has made no other revelation and left all the rest of the world in darkness?—no. That he has made in Christ Jesus a provision for the elect?—yes; that it is not efficacious for any except the elect?—no. That he is merciful and abounding in mercy in this present life?—yes; that his mercy does not endure forever?—no. I put the antithesis as sharply as I can. It is said that we are drifting away from the Westminster Confession of Faith. If that means we are drifting away from the limitations, from those things in the Puritan faith which are peculiar to the Westminster Confession of Faith, it is, so far as I am concerned, a mistake; I am not drifting away, I am sailing away—sails set and helm in hand, as fast as the winds of God, blowing fresh from heaven, can carry me. I believe that these limitations are unscriptural, unbiblical, unphilosophical, false. I do not say this in a spirit of combat; I say it because I will not, so far as I have any influence, allow either the name of God to be dishonored, or the lives of young Christians hampered and embittered by limitations put upon his love.

God created the world, but he is still creating it. He is just as truly creating it to-day as he was six thousand years ago. He makes the rose and the lily to bloom to-day as truly as he ever made them to bloom in the Garden of Eden. He still walks the world as he walked in the olden time. He is not hiding himself from us, but we are hiding ourselves from him. When this summer you go out into the fields, when you hear the birds sing, when you walk upon the grass, when you stand under the shadow of the great mountains, when you hear the music of the ocean, remember that God's love is in the grass, in the birds,

[1] The following direct quotations from the Westminster Confession of Faith constitute the basis of this epitome:

"Some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." "Their number is so certain and definite that it cannot be either increased or diminished." "The guilt of this [Adam's] sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation." "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation." "Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others, . . . are sinful, and cannot please God, or make a man meet to receive grace from God; and yet their neglect of them is more sinful and displeasing unto God." The "virtue, efficacy, and benefits" of Christ's redemption are communicated only unto the elect; while from the wicked and ungodly "God . . . not only withholdeth his grace, whereby they might have been enlightened in their understandings and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin." Those "*not elected, although they may* be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved: much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess." *Immediately* after death "the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, . . . and the souls of the wicked are cast into hell." Chapters III., §§ 3 and 4; VI., § 3; IX., § 3; XVI., § 7; VIII., § 6; V., § 6; X., § 4; XXXII., § 1.

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in the ocean, in the mountain peak—that he is creating the world to-day. There are no secondary causes. There is only one great First Cause, always at work. He is the ever-present architect of a building never completed; he is the painter of a picture whose succession knows no end. There is not a cloud that hangs in the western horizon glowing with beauty that he does not paint it.

God has made a revelation of himself in the Bible. Of all literatures in the world, the Bible offers the supreme revelation; and in that revelation the supreme revelation is Jesus Christ himself. But we do not honor the Bible, we dishonor it, if we say that the Light that lighteth every man that cometh into the world is of none effect. Christ is more than the Light of the Christians—he is the Light of the World; God is more than a word to the Christian Church—he has spoken in all epochs and to all peoples. He has spoken to the Chinese: all the ethical provisions of Confucius are words of God calling to a higher life. He has spoken in India: all the aspirations of Brahmin and Buddhist after a nobler conception of God, all thoughts of God in their hearts, are words of God. He has spoken to the Mohammedan: the reverence which the devout Mohammedan (for there are some devout Mohammedans) pays to law is itself a reverence for God who speaks in and through the law. How would it be possible to think that God is our Father, and think that he had spoken to one little tribe of people, and left the rest of his children in absolute ignorance of him?

In entering into Plymouth Church you are not entering into a fellowship which teaches you to look upon all other churches as inferior. In entering into the Christian Church you are not entering into one that teaches you to look upon all other religions as false, delusions of the devil. All religions—Jewish and Christian, Roman Catholic and Protestant, Pagan and Biblical—*all* religions involve aspirations after God which God has stirred in the human heart. God has always been revealing himself. And because we have come into the later life of the nineteenth century, into the brighter light that shines from the Cross, into the conception of God as love, and love as service and sacrifice, we are not therefore to think that God never cared for others, and has never showed himself to others. We who live in the latter glory of the kingdom of God are to look with respect upon all dimmer revelations as true utterances of him, imperfect, fragmentary, shadowy, but real.

We are the children of God—you and I. If we have really accepted Christ as our Saviour, if we have really felt the influence of the Holy Spirit in our hearts, if we have really begun a new life of love and service, we are children of God. But we are not the only children of God. All men are his children. He did not make merely the Christian in the image of God, he made man. It was to the pagans in Athens that Paul said, Ye are the offspring of God, and he quoted a pagan poet as his authority. God is the Father of every family in heaven and on earth. Some children are living under his roof, and some are part of the time under his roof and part of the time out of it, and some have strayed into a far country and do not know him at all, but there are *no orphans*. There are men who think they are, but they are mistaken; men who think they have no God, but they are wrong. There is one God, and he is the Father of the whole human race. Do not for one moment, dear friend, in entering into Plymouth Church think you have cut a tie that bound you to a friend. You have come from the side of your friend and entered the church, and he has not come; some dear friend whom you love has not come with you. But shall you think that there is now a gulf fixed between you and him? No! A new tie has been formed. You understand better than you understood it before. You are God's child, and he is God's child; you know this, and he does not know it; that is all the difference. That is a great deal of difference, but that is all. You are not to say, Now, alas! I have put a separation between myself and my friend. No! you have found a new tie between yourself and your friend. He is God's child, and you are God's child, and therefore you and he are bound together in a warmer, dearer relationship than ever before. He may not know it—but to-day you ought to know it.

As God is the creator, constant and perpetual, as he is always revealing him-

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self, as all the world are his children, so he has sent his only Son into the world to redeem the world—*the world.* "Behold the Lamb of God that taketh away the sin of the world!" Not some sins from some people, but *the* sin of *the* world. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but should have everlasting life." It was the world he loved, and for the world he gave his Son. He is "the Saviour of all men, especially of them that believe," says Paul. Saviour of the men who do not believe; Saviour of men in spite of themselves; lover of men; dying for men; sacrificing for men; serving men; loving men; following after the men who will not follow him. What is it to follow Christ? What does he do? He is the Shepherd who goes into the sheepfold and sees it full of the elect; they are all there; and he leaves them there and goes out after the non-elect, and he calls on the elect to follow him. To follow Christ is to go seeking for those whom Christ is seeking—all men, everywhere. There is not a disease, apparently—though we have not absolutely demonstrated this truth—that there is not somewhere in God's great pharmacopœia a remedy for it; and there is no greatness of sin that there is not provided for it a greater grace.

Have you ever read "A Minister's Wooing"? If not, I advise you to read it. Do you remember in that story how eloquently Mrs. Stowe portrays the heart-anguish of a devout soul who is trying to do right, and has learned from the Westminster Confession of Faith that she cannot be acceptable to God no matter how diligently she tries to shape her life after the light which has been given to her? And do you remember how the poor ignorant negro saint pleads with her and sets before her the larger love of God? If in the future, dear friends, darkness comes upon you, if some remnant of this old limitation on God's love hangs about you and makes the day dark to you, if you wonder, though not using the phraseology, whether you are one of the elect, if you think that perhaps you cannot be God's child because you have not the same exhilarating experience that once you had, if you begin to look at yourself to see whether you love God and so ascertain whether God loves you, come back to this morning's sermon, or rather to this morning's text—God is love; come back to this application of that text: "It is a faithful saying, If we be dead with him, we shall also live with him; if we deny him, he also will deny us." But do not stop there; go on. "If we are faithless, he abideth faithful; for he cannot deny himself." It is true that if you shut the door at which he knocks he cannot get in. It is true that while you are denying you are compelling him, as it were, to deny you. But still he loves, and still he has faith, and the moment your eyes turn to him and your hope goes out to him and you breathe a prayer or desire for him, that moment he is there at your side, that moment you and the Christ are at one again, and the only thing needed to follow the Master is to hear him say, as he did to Peter, If you love me, take up your work and go on with it. God is love.

I remember how in my boyhood days I used to think that God was justice, and how sometimes the pulpit thundered at me, You can never escape from God, and how sometimes I wished I could. I wish I had the power to stir your hearts as some even rather poor sermons sometimes stirred mine, but in another direction. For what I would fasten in your hearts is this: God is love, and you can never escape from love. No sorrow, no sin, no estrangement, no darkness, can enable you to escape from love. The omnipotence is the omnipotence of love, and the omnipresence is the omnipresence of love. You may loosen your hand, but he will not loosen his. It is not the grip which the babe has on the mother, it is the strong arm of the mother holding the babe, that keeps the child safe. Death and life and principalities and powers and things present and things to come might separate me from my love of God; but neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate me from God's love. Personally I do not much believe in the perseverance of the saints; saints do not seem to me to persevere much better than sinners; but I do believe in the perseverance of God. I want to put that

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before you: Having loved his own, he loved them even unto the end.

This Westminster Confession of Faith says that sin came into the world through Adam, and was imputed to all his posterity; and so death has passed upon all men; but that the grace has passed only upon the elect. I have always wondered what the Westminster divines made out of Paul, on whom they rested their theology to a great extent, and who declares in the fifth of Romans:

> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did *much more* abound.

All that the old Puritanism declared about the extent and the awfulness of sin needs to be said again and again. I sometimes think we need a revival of Puritanism to make us realize the awful "sinfulness of sin." But if ever, as you stand in life and look out upon it, it seems to you that sin is victorious, and that ambition and pride and avarice and hate are triumphant, if it seems to you that evil is surging over the world and conquering the world, if it seems to you that sin and death are getting the mastery, then come back to this declaration of the text, God is love, and that other declaration, Where sin doth abound, there grace shall *much more abound*. God is not to be conquered; he is coming —conquering and to conquer. And if in this little life of ours he sometimes seems to be vanquished, we need not despair, for he has all eternity to work in. The mercy of God endureth forever. So, as you look out of this life, with its enigma, its sorrow, its sin, and its strife, look out also upon another where the mercy of God goes on forever and ever. When at last that mercy has accomplished its purpose, this is the congregation that will sing the song: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." That at the last some lips may be sealed in eternal death is possible; that any will be vocal in blasphemy and hate is impossible. If power were going to conquer, then it might shut up some men for eternal torment; if wisdom were going to conquer, wisdom might enchain some that fought against wisdom all the days of their life. But do you not see that, if love is going to conquer, it cannot conquer by hell? How can a mother's love conquer the child? She does not conquer the child until she has taught the child to love her. If God is love and God is going to conquer, love is going to conquer; and when love conquers, the universe will be tropical, and the kingdoms, not of this world only, but of all worlds, will be the kingdoms of our Lord and of his Christ. To the love that knows no ending, to the patience that cannot be worn out, to the fidelity that cannot be destroyed by any infidelity on your part, to the love that is resolved that all his children shall love him, a love that cannot be conquered, to the God who is love, and to Jesus Christ his Son, whose character is the eternal manifestation of God's love, we, the members of Plymouth Church, welcome you.

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Mr. Moody and Prof. Drummond

It is well known that the late Professor Henry Drummond and Mr. Moody were the warmest and most devoted of friends. Not long ago Mr. Moody was reported as saying that he never saw a statement of Professor Drummond's with which he did not agree. In the May number of the "Record of Christian Work" there is a brief tribute from the evangelist to the scientist. Mr. Moody says: "He was one of the most lovable men I have ever known. Was it courtesy you looked for? He was a perfect gentleman. Was it kindness? He was always preferring another. Was it humility? He was simple and not courting favor. Never have I known a man who, in my opinion, lived nearer to the Master or sought to do His will more fully. Never have I known Henry Drummond utter one unkind or harsh word of criticism against any one. He was a man greatly beloved, and my own feelings are akin to those of David on the death of Jonathan." It has sometimes been said that Mr. Moody had separated from Professor Drummond because of his teaching on Evolution. This article shows that he loved him even to the last, and mourns for him as for one who was to him both son and brother.

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Some Aspects of the Training of Childhood

By M. V. O'Shea

I.

THE notion that faithfully to assume one's duties in later life requires that one continually try his mettle with uninteresting tasks in childhood days is not easily dispelled from people's minds. It is based upon a kind of reasoning which has been the source of much erroneous thinking in the past respecting matters spiritual. Men have carried their observations concerning physical phenomena over into the mental sphere, and have naïvely enough inferred that laws which have been observed in the world of matter hold as well in regard to the nature and operations of the soul. So, if exercising a muscle strengthens it, then performing mental drudgery strengthens the faculties employed; if we develop physical power by exercise, the same must be true of the mind, in whole and in parts. In order, then, to prepare the child for the battles of life, we must give him much fighting to do in early life. We must deliberately and systematically provide difficulties for him to overcome, unpleasant tasks for him to perform, drudgery to endure. Thus we have it bred into our very blood and bones that the young must be prepared for distasteful duties in mature life by being disciplined to endure them while they are in the plastic stage. One is tempted to say sometimes, O Discipline, how many sins have been committed in thy name!

Let any parent or teacher who is responsible for arranging the programme of a child's daily life carefully review the experiences of his childhood to discover what effect the doing of disagreeable tasks has had upon his later life. Does he now perform drudgery for its own sake, or because of some vital interest to which it is tributary and which relieves it of much of its pain and ennui? Is he stronger or weaker to-day because his early life at home and school was dull, uninteresting—an endless routine of drudgery and discipline? Which studies have made the most lasting impressions for good—those that we disliked, but were compelled to pursue, or those that we loved and were eager to master? Are those people really brighter, happier, and of more worth in the world who have had a large amount of so-called discipline in their lives in childhood? Are they in maturer years of more help to others and of greater comfort and satisfaction to themselves?

Although the interests of childhood form one of the most freely discussed topics in our day, in educational circles at any rate, yet there is lack of clear comprehension respecting the content and bearing of the terms used. Some think interest refers to momentary whims or fancies; and when the proposition is made that training should be based upon the interests of the child, many people raise their voices in protest, because they are afraid our children are to be utterly freed from restraint and allowed to follow their own wills on every occasion. Naturally enough, they have a dread lest by such a course we should all, as individuals and as a race, rapidly return to a state of savagery. But interest in the proper sense relates to something entirely different from the gratification of the manifold trifling likes and dislikes of childhood hours. It refers rather to the inborn, instinctive longings and tendencies of the child which lead him irresistibly toward certain things and modes of conduct as contrasted with others which he seeks to avoid. Science has long recognized that in man's progress from birth to maturity he traverses in a general way paths that have already been pursued by the race in its stages of transition from barbarism to civilization; and these marked mental and emotional characteristics which predominated at a certain epoch in the growth of the race will be uppermost in the mind and heart of the child when he is passing through the corresponding period. The sum of these spiritual attributes, then, will constitute the child's leading interests at any time; and it is these that we would have regarded in his training at different stages in his development.

But there are those who say that, no matter what the child may desire, he

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should receive that which will most fittingly prepare him for adult life; which something must be determined by logic or philosophy or ethics or theology, rather than by childish caprice. From the point of view of these august sciences the child should be made to put on the armor of maturity before he has left his swaddling-clothes. Stanley Hall tells a story which illustrates the futility and danger of thus trying to make an adult of the child before the time appointed by nature therefor. A boy once wished to hasten the growth of the hind legs of a tadpole by cutting off his tail, thinking that if the energy taken by the hind member were given to the legs they would develop sooner. But, to his surprise and grief, he found that when the tail was removed the legs failed to appear; in the plan of nature they were to follow the tail and absorb it. So if, in the natural order of things, certain interests predominate at a given time, the only way to lead on to something higher is, not by cutting them off, but by using them as stepping-stones to gain the summit to be reached. It is not too precipitous to say that we are coming to see from our researches into the method of the evolution of life that what nature has preserved in the individual has a purpose in his development, and we cannot in our wisdom afford to ignore it; but, taking it in its time and making the most of it, we lay the foundation for a more magnificent and enduring superstructure.

II.

We have begun in modern educational work to recognize one profound interest in childhood. We have discovered (it seems almost like a discovery) that the young child loves to be in contact with real, living, tangible things, in contradistinction to words or symbols or signs which arbitrarily represent them. It was a comparatively late accomplishment of the race to designate things, activities, and phenomena by spoken, written, or even gestured symbols; and we might expect, if we had no other methods of proof, that the child would become interested in these things at a relatively late period in his development. But observation and experiment have clearly shown us that childhood's first great interest lies in those realities which appeal to sense—which admit of direct examination and experimentation in all sorts of ways. It is easy to see, if we will reflect a moment, that the symbol for a thing must be without life and meaning unless it has been attached by varied experiences to the thing for which it stands; and it follows that before the child can have great affection for words or figures he must already have had much contact at first hand with the manifold concrete realities which these symbols represent. Words or symbols of any sort, it is plain to be seen, are much more abstract and unemotional to the child than men and animals and plants, and the whole great universe of things and phenomena. Nature has thus wisely implanted in the child a profound regard for the concrete things in his environment, since his future well-being depends upon a comprehension of them in their varied relationships to himself and to one another. The world of symbols which man has invented, valuable as they may be, would yet be a poor substitute for familiarity with the more concrete products of man's labor, and with nature in her myriad forms and mysterious ways.

When the child enters school, then, full of this abounding enthusiasm for things, shall he be permitted to come in contact with symbols only—with the *signs* for these things? His reading, arithmetic, writing, grammar, and spelling, all are concerned with these signs or symbols, and shall these constitute the sum total of the branches of his instruction during his earlier years? Answers to such queries could be gained in part by visiting some of the better schools in different sections of our country to-day, where it may be observed that instruction begins with the realities of history, literature, and nature, and comes gradually to symbols and symbolizing. The child must, of course, learn to read and write and spell, and he must become proficient in these arts; but it is a question of when and how it is most fit and proper to lead him to master them. Nature plainly indicates, and experience adds her testimony, that *things* should come first, and *symbols* should follow—never precede.

It would be an instructive task for those who believe the child should be content with learning symbols the first years

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of his school life to ask themselves how they would feel if they should go to a hotel for something to eat, and should be given a printed bill of fare simply—the names of various foods and drinks—upon which to make a meal. Would they be satisfied with the names of the dishes without tasting the substantials themselves? No one's appetite would, probably, be appeased by looking at the words which symbolized the various kinds of food; and one would very soon tire of going through this process three times a day. He would doubtless soon wish to stay away from the hotel altogether, and search elsewhere for something to meet his needs. But suppose his landlord should say that he would have to go through with the whole bill of fare so many times every day, anyway, whether he liked it or not, and if he did this well he would give him a hundred per cent. as a reward of merit; but if he fell short, he would receive appropriate demerit marks. Probably even this inducement would not keep all people going to the hotel to study the bill of fare day after day, and a truancy officer would have to be employed to drive them in; and, finally, truant-schools would have to be established in which the culprits could be confined looking over bills of fare. Is it any wonder that when the native interests of children are not recognized in the schools, when they are kept upon mere symbols for realities, not being permitted to feast upon things more satisfying—is it any wonder that we must have our per cents. and our truancy officers and the truancy school?

III.

It must be obvious to every one that Mother Nature would have made a serious mistake if she had not implanted deep in every normal child's bosom an insatiable desire for ceaseless activity of body and mind. One becomes more impressed with this when he sees the unhappy effects of some slip in nature's plans which results in a defective child who is content to be inactive. The development of neither the physical nor the mental would be possible without this instinct in the young to attempt to do everything which they see those about them do, or which their own lively ingenuities may devise. It requires little aid of the imagination to see that the child comes into life bearing with him the command to go forth into the world everywhere, to do everything—to *act*. This is, of course, no recent discovery. People have not needed to study children in the modern sense to become aware of this inborn impulse to action; yet our recent scientific researches strongly emphasize what intuition divined long before.

While this thought has been in people's minds from aforetime, still it seems never to have received full recognition in the training of children either in the home or the school. Every one knows of the proverbial mother who is ever commanding her children to be quiet; who is ever grieved over their boisterousness and restlessness. A typical story is told of a mother who sent an elder brother to look for the younger children, to find out what they were doing, and to tell them to stop. One has only to notice the arrangement of the average home to be convinced that no great thought has been taken in its planning to provide for the indulgence of children's delight in free, spontaneous play. Every nook and corner is furnished to meet the pride or convenience of the adult; and so there must be constant nagging to keep the children from gratifying this inborn impulse to be always in action, because it interferes with the pleasure of the grown persons in the family. Let any reader visit the ten homes nearest him and see what provision is made for the children in those homes to play.

If in the average home the child's desire for spontaneous activity is little indulged, he is apt to meet a still more unfavorable state of affairs when he enters the school. He is likely to find (not so likely now as a decade ago, *Dei gratia*) written over the door of the school-room, in spirit if not in actual words, the caution that those who enter here must leave all frivolity and worldly tendencies without. Most adults, if asked to give their conceptions of the mission of the school, would say, first, that it is a place where children are disciplined to obedience and self-control—are taught how to behave, in other words. Now, for the child to behave means that he must conduct himself after the fashion of the grown people of the community—not entirely so, though, for grown-ups have certain rights to freedom of speech and conduct which many think

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must not be granted little folks, who should be seen, not heard, when their superiors are around. This conception of the school is being somewhat modified in these times, especially since the introduction into our educational system of the kindergarten, which is based upon the idea of free self-activity on the part of the child. This has served to make the atmosphere of the primary school more congenial to child life. But still the old fetish *discipline* commands the adoration of many school-teachers of our day, and is devoutly reverenced by practically all school boards in the country. A goodly proportion of teachers seem even yet to believe that the merit of a school is determined by the quality of "order" to be found in it. Unfortunately, some keepers of schools think it would be impossible to preserve order if they permitted any free expression on the part of their pupils. And it is not alone the teacher who is at fault for such a spirit in the school, but the patron who insists that his children should be *disciplined* therein must answer to the charge of shortsightedness. Some parents feel that their children must be taught to give "instant and unquestioned obedience" to all the requests of their elders—a demand as extreme and unnatural as it is impossible ever to be complied with. A community where such ideals of training prevail will be little tolerant of a rational régime in the school-room; and those teachers who have caught a whiff of a purer atmosphere have ofttimes to be cautious lest the new life it gives shall lead them to go far beyond the traditions and prejudices of the localities in which they labor, and they will soon find themselves without a position.

The suppression of spontaneous activity in home and school is not only blighting to a child's spiritual development, but it is a positive injury to his mental training. Our recent studies upon the reciprocal relations of mind and body have shown us very clearly that lively thought and emotion in childhood must always find more or less complete expression through the body. A child with a vigorous idea, then, must give form and life to it through physical action, gesture, facial expression, and even vocal utterance. These bodily accompaniments are really a counterpart of the idea; they are a phase of it, and if you suppress them you destroy the thought in embryo. And not only are thought and emotion thus deadened when discipline is made too prominent, but the basis for various forms of nervous disease is thereby established; whatever runs counter to nature is sure sooner or later to disturb the healthy equilibrium of body and mind. Such unnatural proceedings tend also to make the child self-conscious, awkward, and timid. To expect that he will always conduct himself with propriety, preserving quiet of body and voice, implies that he has reached a degree of self-consciousness which is nothing short of abnormal in the case of so young a person. Of course every child must be taught sometime to be self-controlled, and to do things decently and in order; but the danger lies in insisting upon this too early. There will come a time in his development when this training will be more natural, and therefore more fruitful, because he is prepared for it; but this is not at five or six or seven, but rather on the eve of adolescence, when the individual begins to feel his responsibility to those about him. Nature has set this time when the child shall be born again spiritually—when he shall feel himself a part of a larger whole toward which he has obligations and duties. Psychology shows that during this eventful period brain-cells develop that have lain dormant heretofore; and with them spring forth new thoughts and feelings, which, if wisely directed, will lead the individual to adjust himself harmoniously to the varied aspects of life surrounding him. But he must live largely as an individual until nature has arranged that he take upon himself the duties of a wider sphere; and when he is ready for broader obligations is the proper time to train him in the observance of modes of conduct necessary for their fulfillment.

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Go on in all simplicity; do not be so anxious to win a quiet mind, and it will be all the quieter. Do not examine so closely into the progress of your own soul. Do not crave so much to be perfect, but let your spiritual life be formed by your duties and by the actions which are called forth by circumstances. Do not take overmuch thought for to-morrow. God, who has led you safely on so far, will lead you to the end.—*Francis de Sales.*

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A Little Mountain Maid

By Mary Tracy Earle

THE great mountains peered over one another's shoulders and watched Georgia Blount at her play. Bald Top, Crab's Claw, and Old Surly stood nearest; sometimes they seemed so near that Georgia could talk to them; and when a low-hanging cloud shut them out of sight, or the blue autumn haze veiled them softly and held them aloof from her, she felt as other children feel when their friends turn away or refuse to tell what the thoughts are in their eyes.

A gnarled tree grew at the foot of the bluff which lifted the big dome of Copper Head above the mountain-side, and between the roots of this tree Georgia had her play-house. Day in and day out no one ever came in sight of it except the mountains, but Georgia was never lonely. In the mornings she had to take all her dolls out of their beds of moss and dress them in fresh gowns of summer or autumn leaves, or in stiff, fringy costumes of pine needles. She was very much in earnest about her dolls, and yet she sometimes clapped her hands and laughed when they were dressed and leaning in a long row against one of the roots, they made such an elfin company. Some of them had nuts for heads and some of them had acorns. Some of them had been made out of the dry, rounded receptacles of a composite flower from which the florets had fallen and the winged seeds flown away, leaving only a circle of bracts for a collar, and a brittle stem with two branches from which the flower ends had been nipped off, for arms. These were the most fragile of Georgia's children, and it took a skillful hand to make their toilets without snapping their necks or their bodies or their limbs. Georgia could do it, for she loved them, and she had been dressing them ever since she was big enough to wander off by herself up the mountain-side and through the forest which separated the home clearing from the rugged, boulder-strewn slope below the play-house tree and the rock walls of the dome.

Georgia was much bigger now than when she had begun to fashion dolls for herself with chubby, awkward fingers; she was so much bigger, indeed, that she was fourteen years old; and she might have thought that she was growing up if there had been any one to suggest it to her; but she had seen no other children growing up, and the mountains did not tell her, for they themselves had taken so long to grow that it never occurred to them that she would not continue to be a little girl for centuries and centuries to come. She had work to do at home now, and that was an interruption; yet every day, before or after work, she managed to slip off toward the forest path.

Among her dolls there was one made of corn-cob, and far larger than the others, and this one Georgia dressed as a man. He was a very wicked-looking doll, having deep black eyes and nose and mouth which she had burned into his head with a hot iron nail; and it was because he was so different from the rest that she had named him "the fureigner," after the way of Southern mountain people in speaking of any stranger who comes among them. "The fureigner" lived in a corner all by himself at the back of the tree, and Georgia always knew that when he came out among the others there was mischief brewing. Sometimes she walked slowly away from the tree gathering leaves and grasses as she went, and then, as soon as she could slip away from herself, hurried stealthily back, pulled the foreigner out of his corner, dropped him among the other dolls, and ran to her leaf-gathering again so that she might be surprised when she finally returned and found how he had been ramping up and down among her mountain people. "Oh, happy kingdom!" she always cried when she caught sight of him, "he have come agin, and oh, how he do have been a-layin' waste the land!"

One day, as she stood with her hands held up in horror at a row of mountain people who had fallen prostrate round the savage foreigner, a real stranger came out from the thick forest and stood at the edge of the natural opening around the play-house tree. He saw her at once, barefooted, red-cheeked, with her figured bandana knotted at her throat, and he

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could hear her speak; but she, who should have been as quick-eared as a rabbit, being just as shy, was too intent to notice the stirring of his feet in the sparse, dry autumn grass.

"Folkses! folkses!" she cried out, "we's obleeged to run him off the mounting! He's a fureigner, an' he ain't got no right hyar. We's obleeged to run off him the mounting."

The man who listened drew a little closer, trying not to make a noise. He knew that he himself was a "fureigner," and he wanted to hear whatever the girl might say; but he laughed right out when he saw that she was pointing at the corn-cob doll. Georgia jumped, gave a single glance over her shoulder, and ran. It was one thing to plan raids on an intruder whom she had dropped into the play-house behind her own back, but this—this was another thing.

Only a little way from the tree there was a crevice in the bluff which rose behind it. Georgia knew that it wound for a long way between a detached rock and the main bluff, and she slipped into it with such a sense of protection that she stopped a moment to wonder if she had been cowardly to leave her mountain people to the two foreigners, and to listen if anything was going on. What she heard was the stranger talking.

"Now, if I were you," he said, "I should just go back where I came from and not disturb a respectable community like this—" Georgia peeped round the edge of the rock. He had picked her foreigner up and was smiling into his evil eyes. "So you won't tell me where you came from," he said. "Oh, well, then, I don't like to, but I'll have to build a prison and put you into it." He took his hat off and put it over the corn-cob foreigner. "If I see you trying to walk off with that calaboose while I'm building the jail," he went on, threateningly, "I'll just inform you that your name is Dennis, young man, from that time on."

The sun, which had been an impartial witness of this arrest, beat down amiably upon the little mountain people with their queer, natural faces, upon the calaboose, and upon a close-cropped black head bent to the building of a jail from jagged bits of stone. And it fell on Georgia's eager face and figure, for bit by bit she had come quite outside of the shadowed crevice so that she might miss nothing that this strange man did and said. But he did not look her way; he was too busy building up his jail.

"Most disgraceful thing I ever heard of!" he declared, nodding toward the captive under the hat. "You call yourself a foreigner doll, do you? Don't you know that up where the foreigners come from the dolls have long, curly hair, and eyes that open and shut, and red mouths and pink cheeks, and arms and legs that bend just as well as mine do, and they wear fine stockings and shoes, and some of them walk about and say mam-ma, pa-pa, and their clothes—"

Georgia's breath was coming fast, her lips were parted, and her eyes shone. The young man who was building the jail happened to look up from his work and saw her. "It's so," he said, with a little nod. "Did you ever see any like that?"

"No," said Georgia, shaking her head. A shadow passed over the neighboring mountains. They had missed all such marvels, too.

"I have," said the young man, "in the toy-shop windows; but I suppose you've never seen the toy-shops?"

"No," Georgia said again. She came up to where he was building. "And I never seed a man playin' with dolls afore, either," she added. "Doesn't you-uns have no work ter do?"

The man had taken off a box and a bundle of queer-looking sticks which had been slung from his shoulder. Now he left the jail and began unfastening the box. "Perhaps you'll think my work a good deal the same as doll-play," he said. He took two or three boards with pictures on them from the box, and leaned them up against the tree.

"Oh-h!" breathed Georgia.

"Those are the dolls I make," he said.

"But that's the livin' face of Jackson Barker," she cried, pointing to one of them. "Do *you-uns* claim ter ha' made hit ter look like that?"

"Yes," he answered.

"I wisht you'd tell me how."

The artist smiled. "It's just by trying—a good deal as it is with you in making dolls," he explained.

She went up close, and looked at the

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board with its bit of canvas tacked on it. Then she turned a puzzled face toward him. "But this-hyar's *flat*," she said, "an' yet it looks like it was standin' out. I couldn't do that. I couldn't noways make a doll out'n a flat piece o' wood."

"Would you like to see me do it?" he asked.

She nodded silently.

"Then we'll begin with the foreigner," he said. "I suppose there's no danger in letting him out now that you're here to guard him while I paint." He lifted his hat gingerly with his finger and thumb, and he and Georgia both laughed as they saw the helpless way in which the corn-cob doll glared up into the sunlight. Georgia set him up against a tree in the severely upright position which his construction demanded, and then stood by the stranger's elbow, watching. His bunch of brushes, the shining tubes from which he squeezed dabs of color on to his palette, the jointed easel which he put together and set up so quickly, and the camp-stool on which he seated himself, were all fascinating accessories to the making of dolls, either flat or round, and she forgot to be afraid. The artist glanced at the corn-shuck clothing of the foreigner, and matched it with a mixture of paint which he blended back and forth with a brush, while he asked Georgia questions about the people on the mountain. When he began to paint, she drew closer and closer until she was leaning at his very elbow. Suddenly she caught her breath.

"Happy kingdom!" she murmured; "you begun it flat, an' now you've made him look ter be a-standin' out, an' I was keepin' watch an' yit I didn't see you when you did hit!"

He turned round to laugh at her, but when he saw that her face was not only surprised but frightened, he did not laugh. "I'll paint another and paint it slower," he said, "and then perhaps you'll see;" and, stooping, he picked up the gayest of her dolls. It was dressed in dark-red oak leaves slashed with sumac, and its head was a hickory-nut on which she had traced features with the faint red juice of a berry.

"I'll try to keep a pearter watch," she said, gravely, as the young man touched the oak-leaf dress upon the canvas. In spite of his promise he was tempted to work so fast that for a second time she would miss "seeing him do it," but he was afraid that she would run away, and so he began explaining to her how the form began to stand out when he put in the shadows. She partly understood him, and when he finished the doll and began painting a background of rough brown bark and shadow behind it, she scarcely drew her breath.

"Oh, I seed you! I seed you this time!" she cried at the end; "an' I believe I could do hit too."

"Do you know what I want to do next?" he asked, without looking up. "I want to make a picture of you."

"An' put me over where you'd look at me an' I couldn't see the picter begin to stand out?" she objected.

"You may come round once in a while and look," the young man promised. This seemed to be the keenest person he had found yet in the mountains, where most of the people in their own obscure way are shrewd.

She stood a moment pondering. "I'll do hit," she said, "if you-uns 'll keep talkin' to me 'bout them 'ar dolls, like you was talkin' to the fureigner. You know I ain't never seed a real doll. Mammy had one when she was little, 'cause she lived in the settle*ment;* but my aunt, what lives in Crookneck Cove, smashed hits head on a stone a-playin' with hit, so I ain't never seed a doll."

Her face was very wistful—too wistful for the picture that the artist wanted. "Did I tell you about the kind that have eyes that open and shut?" he asked, as he chose a brush.

Georgia looked at him eagerly. "I wisht you'd tell hit over ter me," she said.

"All right," said the stranger, "I'll tell you about every doll I ever saw"—and he began to work. Georgia could not watch the picture of her own face as it stood swiftly out from the fresh canvas on the easel, but her eyes grew each moment softer and brighter and more bewildering to paint, as they saw another picture all in words unfold against the background of the forest. The shadows lengthened on the mountains, giving them the look of listening, too, for they had seen no dolls but Georgia's in all their years. Georgia was used to marking the hours by the mountains, as if they were

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great dials which had been placed in sight so that her mother would not need to scold her for coming home too late, and yet she did not notice how the purple twilight spread from the ravines and rose from slope to slope. The lower spur of Crab's Claw sank beneath it, and that meant that it was time for putting all her dolls to bed; but she was turning back the coverlet of a real doll's bed far in the North. The whole of Crab's Claw sank beneath the golden level of the sunbeams, and she should have started home; but she was where a myriad glistening lights were making all the marvelous world as white as day, and groups of people lingered by great windows full of toys. The sunset lingered on old Bald Top in the east, just as a patient comrade lingers and calls again.

The young man got up from his stool and stuck his brushes through his palette just as Bald Top faded into shadow, and only Old Surly lifted its frowning head into the whole glory of the west. He had put the last touch on his picture, and he walked away and looked at it with a contented sigh. Georgia sprang to her feet and went around to see. She was a little numb from sitting still so long. "Happy kingdom! but hit's jus' like looking inter the spring er the water-bucket," she cried, nervously. "I'm right much better favored than the fureigner," she added, glancing down where he had been dropped and forgotten at the side of the tree. It seemed unreal to come back into her little home-made world after all that she had seen. Even her mountain people as they stared up at her with their innocent faces made her heart begin to ache. The sun was out of sight, and the stranger was packing up his box. "Is you-uns goin', too?" she asked.

"Oh, yes," he said, "I'm going up North where the dolls are. I wish I didn't have to go."

"But you've only painted one of the mounting people," she pleaded, pointing down at them. It did not quite seem possible that, after one such golden day, there should be a to-morrow when she would have nothing but her silent mountains and her tiny, silent dolls.

The stranger looked at the dolls as they lay patiently waiting for their portraits in a row along the root. "And I haven't finished the jail, either," he laughed. "I shall have to leave all that to you. Good-by." He held out his hand.

Georgia took it mutely. The twilight hush had risen so that it filled the clearing round the play-house tree. It seemed so pitiful to leave her standing all alone in it that a sudden regret came into the stranger's face. "I'm awfully sorry to go," he said.

A little sob choked Georgia. "Sorry!" she cried; "when you're goin' to see them dolls?"

The stranger put his other hand over the hand of hers he held. "You dear little child," he said, "don't you know that I'm going to send one of those dolls to you?"

"Oh," breathed Georgia. The stranger was tramping off into the woods, but the twilight was no longer lonely now. She stood with clasped hands watching until the trees and the dimness shut him out of sight. The sunset colors lingered, but the moon rose over Bald Top, and, knowing that even the happiest little girl in all the mountains must not stay out after the light has left the west, it silvered the shadowy path in front of her and led her home.

For Young Entomologists

A Home-Made Outfit—How to Make and How to Use It

By Belle S. Cragin

In Three Parts.—II.

Suppose you are sitting on the piazza at dusk, and a great blundering insect comes droning along, and tumbles on the boards at your feet with a noisy buzz and scurry of wings. This is the June-bug, or properly the dor-beetle, familiar to every one. He is harmless, and you may pick him up without fear, and drop him into your cyanide bottle. This method of killing is as merciful as any, and in a few minutes the beetle dies, apparently without suffering. You had better allow him to remain in the bottle for some time, as large, strong beetles are tenacious of life and frequently revive when taken out too soon. While you are waiting to be sure about him, you may learn something

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of his family, which will help you by and by. If you are persevering enough to cultivate a really scientific interest in your pursuit, you will wish sometime to arrange your specimens by families and classes; and you will not put beetles and bugs in the same class, for a beetle is not a bug, though a great many people think he is.

Beetles belong to the family called Co-le-óp-te-ra. A true beetle has two hard shields, called él-y-tra, covering his wings, which are gauzy, and are folded when not in use. Some kinds of beetles have no wings, but they all have the elytra. He has always six legs; two eyes made up of many little eyes, and called, therefore, compound; two jointed feelers called antennæ, usually of eleven joints; and two horny jaws called mandibles. Bugs, on the contrary, are sucking insects. Their family name is He-míp-te-ra. There are five other groups of insects—Lep-i-dóp-te-ra, or butterflies and moths; Hy-men-óp-te-ra, to which bees belong; Díp-te-ra, including flies; Or-thóp-te-ra, grasshoppers; and Neu-róp-te-ra, the dragon-fly family.

All insects are made in three parts—head, chest or thorax, and abdomen—and it is in the center of the thorax that you must insert the pin. Push it through till only a little, perhaps one-eighth of an inch, not less, remains above his back. Then grasp the pin firmly with the pliers and run the point into the cork in the block. You must take hold as near the point as possible, or the pin will bend, which is a vexing experience. It must go through so far that the beetle's legs rest in a natural position on the surface of the block, the under side of the body lying in the slot. It makes no special difference whether his body touches the block or not, because it is hard and will probably dry all right; but a butterfly or any soft-bodied insect must have its body supported while drying.

Now, with a long pin arrange the legs and the antennæ naturally, and be sure that the wing-covers are close together, as they were in life. If you wish to represent the beetle in flight, that is another thing, and a difficult one. Raise the elytra and extend the wings, and trail the legs as a beetle does when flying. But for a beginner the position of rest is best.

You must train your eyes to notice insects, because there is an art in mounting even a beetle properly. Some carry their legs much bent, others sprawl them out; some carry the antennæ curved, some almost straight. The best collection will be spoiled by unlifelike attitudes in the specimens.

Put your block and beetle safely away in a dry, warm, dark place, and let them remain till the insect is thoroughly dry, several days at least. Then with your pliers give him a permanent resting-place in the pasteboard box, pushing the pin in about the thickness of the cork. Be sure that he is not so near the sides of the box that, if they warp a little, as they probably will, they will touch him. Cut down the box at the corners till filled. Then the sides are not in your way, and with your long pliers you can reach in among the forest of pins, and add to or subtract from your collection at will. When the box is full, close it firmly by pasting strips of cotton cloth over the corners outside. Do not crowd your specimens in the box. Cork is cheap and pasteboard boxes are cheaper, but overcrowding is sometimes expensive.

There are wooden boxes made for the purpose, but if these are used you must have, instead of your twenty-cent pliers, a pair of pinning forceps with curved arms, the cheapest of which costs a dollar, and the best two dollars and fifty cents.

But suppose, instead of a plebeian dor-beetle that blunders into your lap in the dusk, your specimen is a royal swallow-tailed butterfly that has led you a long chase over the fields on a roasting-hot summer day. Do not grow excited and ruin your chances by a hasty blow; and never let yourself be angry if the little creature gets the better of you in his flight for freedom and life. Be patient, persevere, and learn by failure how to succeed next time.

But when your perseverance has conquered, and the net settles over the fluttering prisoner, confine him as quickly as possible in small compass, usually by pressing the net down lightly on either side of him, and drop a drop or two of chloroform directly upon his head. Keep a steady hand and do not drench him, nor drop the chloroform in the wrong place. On his back it will not kill him, on his wings it may mar their beauty. He will

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die quietly, almost instantly, and the bright color which the chloroform obscured will return as it evaporates. Take him out very carefully, and lay him with closed wings in a fold of soft paper in a small box.

Mount him as soon as possible. In my early collecting days I used to carry a number of blocks with me, and mount each specimen as secured. The blocks were then laid side by side in a box, and the specimens reached home in perfect condition. It requires thoughtfulness not to forget and turn the box upside down, but it pays. The collecting-boxes referred to before will carry your specimens home with the least worry.

In mounting a specimen, take care that the wings are spread as they were carried in life. There is a difference between moths and butterflies in this, and often a difference between the spread of wings in flight and at rest. These things, as I said before, you should learn to notice. Your own eyes are far better for your own use than the eyes of any one else.

If the wings slip and will not stay where you wish them, a fine insect-pin or a needle may be used to hold them till dry. Place the needle or pin close to a vein of the wing, as the delicate substance between the veins will not stand the least strain.

If an insect becomes dry and stiff before you are ready to mount him, you will find him extremely brittle, and unless you are careful you will lose all your previous pains. Take an old dish—a tin tomato-can is good enough, but it must not leak—fill it with sand, and pour in warm water till it is thoroughly soaked. Put it on the back of the stove, and lay your dry specimen on the sand. Of course feathery wings should not touch anything that might mar them. The water should never quite stand on the surface of the sand, but it must be saturated all the time, and kept warm. You will need to watch it pretty closely. It will not be long before your specimen, unless he is a regular mummy for dryness, will become so flexible as to wings and legs that you may move them. But do not force the process. It takes time.

Butterflies and moths belong to the Lepidoptera. The abdomen of butterflies is shorter and smaller than in moths. They have two antennæ, usually with knobs at the end; two compound eyes, and two simple eyes right behind them; two pairs of wings without covers, which are colored almost as brightly beneath as above, and which when at rest they carry upright, displaying the under side. Moths, on the contrary, have little beauty on the under side of their wings, and carry them at rest in a sloping position. Their antennæ, too, are not knobbed, and are sometimes, notably in the hawk-moths, of a lovely, delicate, feathery construction. Butterflies fly by daylight; moths generally, though not always, by night; and the sphinges or sphinxes, known as hawk-moths, by twilight. These last are also called humming-bird moths, from their habit of balancing on vibrating wings in front of the flower whose honey they seek. They are easily, in the dusk, mistaken for humming-birds.

Some moths have very large, soft abdomens, so that they may be drawn and stuffed, like a turkey, only with fine cotton-wool instead of good things. But that is an operation rather too difficult and delicate for very young fingers, and is generally better omitted.

A little lump of camphor in a bag, sewed into a corner of your box, will help keep away the tiny moths which, if allowed, will ruin your collection. A lump in each corner might be better yet, and watchfulness is best of all.

Not long since I visited the Natural History Museum in one of the largest cities in Massachusetts, and there I saw cases of insects arranged with great care, but literally riddled by moths. Legs, wings, fragments of all sorts were strewn everywhere, mingled with the fine dust which is an unfailing sign, often the first sign, of moths. In some instances only the pin was left, and comparatively few specimens were perfect.

Other things are used to prevent moths, but camphor is simple and safe. There is one objection to its use, which I will mention next time.

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Books and Authors

Modern Methods of Church Work[1]

The modern church has waited long for such a book as this, because it has waited for the facts which the book reports. Its cardinal merit is that, while it sets forth what ought to be, it describes what has actually begun to be. It is a report of the new methods of church work now in successful operation in churches of various denominations throughout the country. This is given with sufficient detail to be duly instructive for beginners, and with such an account of results as to encourage imitation. Friends whose numerous inquiries for information of this kind we have answered privately and in our Notes and Queries column we shall now answer more easily and adequately by a simple reference to this book. We should be glad to see it circulated in a million copies.

Dr. Edwin Abbott, in his recent book, "The Spirit on the Waters," remarks on the fact that church discipline has largely fallen into disuse. He thinks that in modern times and in great cities the desirable substitute is "a kind of self-executing church discipline, in inner meetings and associations of church members" for the philanthropic work which tends, as St. Paul taught, to spiritual harmony and development. He who will not share in these simply cuts himself off from the body. With Dr. Edwin Abbott's conclusion there can be no dispute, except to strike out the word we italicize: "Some church discipline, direct or indirect—springing out of church work and church worship—is *perhaps* essential to any powerful revival of Christian congregational life." This is precisely the conclusion to which Mr. Mead's book leads. He emphasizes it by a tabular comparison of the old method and the new. "Had all the Congregational churches of the United States attained the same average of gain on confession [of faith] during these six years with the institutional churches, it would have increased their total by a hundred thousand converts."

"Open church," however, is, in Mr. Mead's view, far preferable to the term "institutional church" as a designation of the churches that are open all days, not only for worship, but for ministry in the name of Christ to all the varied needs of the community. How varied these needs are appears from the forty and more chapters in which he describes and discusses that number of different lines of such a ministry. In view of the class jealousies with which modern social life is diseased, this expansion of the Christly spirit of helpfulness and service, that the spirit of Christ may be realized as the light and life of man, is, as Mr. Mead finely observes, simply a return of the days of the Son of Man, and a recovery of the truth which the primitive Church derived from Him, that her office is to heal and to teach, as well as to preach.

For such a work it must be confessed that very many churches are as yet inadequately manned. Churches that have entered it "have for the most part yielded to the necessity of two and more pastors." In view of this, the present unpleasant fact of a multitude of unemployed ministers may be regarded as a temporary evil. It certainly does not warrant the recent remark by the secretary of a great society, that the theological seminaries should admit no new students next autumn. There is work enough for all comers, if they can only get it opened to them. In this connection the remark of Dr. Thompson in his Introduction is significant: "The right use of money is one of the living questions in the administration of church affairs."

There is very little in this book that seems open to fair criticism. We must say, however, that the tables showing the small ratio which converts bear to the church membership seem to us somewhat misleading, and the tables showing the "average cost of each convert," as reckoned from "congregational expenses," seem much more misleading. Not only is a large number, brought into church membership through the gradual processes of Christian nurture, rather questionably classed here as "converts," but unquestionably many are effectively brought into a Christian life who for various reasons do not become church members. On the other hand, any reckoning of cost per convert is fallacious which ignores the variety of needs to which congregational expenditures are applied. Among these the feeding of the Christian life is as important as the forming of it. Furthermore, there is a single but serious omission in Mr. Mead's comprehensive account. How are the needs of this many-branched home-work to be supplied? How is the cry of the wide world for Christian cultivators to be answered? It can only be by that systematic beneficence which still waits for organization, for the delay of which Christian missions are imperiled the world over, a few making heroic efforts, while the many do little or nothing. We hope to see this gap filled in a future edition of this most valuable book. In degree as its suggestions are worked out in the lines of personal service we shall recover the long-forgotten doctrine of the New Testament, that the Church of Christ is a true priesthood,

[1] *Modern Methods in Church Work: The Gospel Renaissance.* By the Rev. George Whitefield Mead. With an Introduction by the Rev. Charles L. Thompson, DD. Dodd, Mead & Co., New York. $1.50.

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each member of it daily offering the sacrifices which loose men from their sins.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending April 30. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Mrs. Deland's latest volume of short stories, *The Wisdom of Fools*, contains four short stories, all of which, if we mistake not, have been read in the magazines; none of which shows any marked new departure either in direction or in style; all of which reveal those characteristics which have secured for everything which Mrs. Deland writes a large and appreciative audience. (Houghton, Mifflin & Co., Boston.)

Mrs. Flora A. Steel departs from her usual field of fiction in her short novel, *In the Tideway*. This is a rather high-pitched and tragical romance of life in England and in the Hebrides. Slight as the story is, it has unmistakable power. (The Macmillan Company, New York.)——Mr. Robert Barr, in *The Mutable Many*, has less dash and fun than in most of his books; he here first tries to deal seriously with a serious subject—namely, the relations between capitalist and employee. His account of a typical strike is clever, spirited, and made from evidently careful study of average workmen and employers. The love story combined with this is not of the best. (The F. A. Stokes Company, New York.)——Mr. William Charles Scully has often been called the Kipling of South Africa. The phrase is not exact; while he has more than Kipling's accurate and minute knowledge, he is quite without his power of dramatic narrative. The stories in the little volume called *The White Hecatomb*, like his former "Kaffir Stories," contain immensely interesting raw material, but are usually told with bald realism. (Henry Holt & Co., New York.)——From the same publishers comes Elizabeth L. Cabot's *In Plain Air*, which has altogether too much trivial dialogue, and lacks force in every way.——The same may be said of Carrie G. Child's *Lost Lineage*, which is still more crude and amateurish. (Mayflower Publishing Company, Floral Park, N. Y.)

Miss Archer Archer, by Clara Louise Burnham (Houghton, Mifflin & Co., Boston), is an antidote for a fit of the blues. The plot is simple, the characters winning with one exception. The reader is carried in the heat of summer to a cottage on the coast of Maine, and to an ideal house at Old Point Comfort in winter. The story is one that will for the space of three hours drive away dull care. A Northern and a Southern girl, an insurance man and an officer stationed at Old Point, a maiden lady who keeps boarders and knows how, and two matrons of widely contrasting temperaments, are the dramatis personæ. There is a love story, or rather there are two, in the book.

God's Winepress, by Arthur Jenkinson (Frederick Warne & Co., New York), is a religious novel, and, as its name indicates, its good characters suffer fiery trials, its wicked characters enjoy unquestioned prosperity, but the end sees goodness crowned and the wicked duly punished.

The writers of fiction of the present day are deeply indebted to the projectors of philanthropic and religious movements. The social settlements, the Salvation Army, the King's Daughters, have all furnished backgrounds and machinery for the plots in many novels conceived and worked out in recent years. *Captain Molly*, by Mary A. Dennison (Lee & Shepard, Boston), brings in the drum and tambourine and the Salvation Army lassies, with the daughter of a rich banker, who wishes to join the Army, and is prevented by her sense of duty to her father. She finally feels her duty to humanity greater than her duty to her father, and leaves her home. She becomes Captain Molly, and the angel of Paradise Flats. Captain Molly enters the Salvation Army in part to escape a lover, who follows her there in disguise and wins her. The story closes with a wedding.

LITERATURE

During the past week two volumes of notable value have appeared bearing the imprint of Messrs. Henry Holt & Co., New York. One is M. Aubert's *Littérature Française; Deuxième Année; Dix-Huitième et Dix-Neuvième Siècle*. In this second year's work on French literature, M. Aubert's volume is good as a sketch of what the student himself should fill out by more extended reading. Our author's plaint is indeed justified; he would have liked to supplement each biographical sketch with the judgments of standard critics, and with a full analysis of one of the best works of the writer under discussion. The chief interest of the volume to those who are not pursuing a course in French literature is the distinction which M. Aubert makes between primary and secondary names. According to him, in the eighteenth century four figures stand out above all others: Voltaire, Rousseau, Buffon, and Montesquieu. In the nineteenth century the scale is turned in favor of one man rather than another by the character of his individuality, his action on the progress of the age, or the part he played on the stage of events more or less proximate. Such primary names are Chateaubriand, Madame de Staël, Béranger, Lamartine, Victor Hugo, Alfred de Musset, George Sand, Balzac, Alexandre Dumas *père*, Octave Feuillet, Thiers, Guizot, Cousin, Villemain, Sainte-Beuve, and Augier.

The American Baptist Publication Society, Philadelphia, has reprinted an essay by Dr. W. R. Williams, *The Conservative Principle in Our Literature*. The essay was first delivered more than fifty years ago, and was published in America

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and Great Britain. The latter edition fell into the hands of a young divinity student in Scotland, and, as he afterwards stated, did more than any other book to shape his ministerial character. The young man afterwards came to America, and became the pastor of the Broadway Tabernacle in New York City.——Mr. William Norman Guthrie, in *Modern Poet-Prophets*, a series of critical and interpretative essays, discourses on Dante, Goethe, Robert Browning, Leopardi, Matthew Arnold, Clough, Rossetti, Shelley, Hauptmann, Walt Whitman, and others. The author constantly suggests the kinship of all true religion and true poetry. (Robert Clarke Company, Cincinnati.)

THE DRAMA

Goethe's *Götz von Berlichingen* has been admirably edited, with introduction, notes, and map, by Dr. Frank Goodrich, of Williams College. Readers of German do not always realize the important position which this play occupies in general history, in the history of German literature, and in the history of Goethe's development. "Götz" reproduces for us the character and surroundings of a German Free Knight at the beginning of the sixteenth century. We have also the first presentation of genuinely German character, costumes, and decorations—for up to that time it had been the custom, in plays representing modern life, for the actors to wear the dress of the French Court. The presentation of "Götz" marked a new era in German literature, because it was the first play of the radical movement, although not the first truly national drama (that had been produced by Lessing in "Minna von Barnhelm"). Nothing could be more thoroughly national, however, than Goethe's characterization of the neglected national hero, Götz. Lastly, the foundation of Goethe's fame dates from the publication of "Götz," a work which, as Dr. Goodrich well says, has all the freshness, vigor, and impetuosity, the charm as well as the defects, of youth.

Of the secondary plays of the great Elizabethan era none has been more widely discussed than *The Two Noble Kinsmen*, largely from the fact that it is a play of disputed authorship. In the earliest known edition in which it appeared—a quarto of 1634—Fletcher and Shakespeare were announced as its authors. It was reprinted in the Second Folio Edition of Fletcher's works in 1679, but it did not appear in any of the editions of Shakespeare which appeared during the seventeenth or eighteenth centuries. When the play came to be studied early in the present century, the traces of double authorship were very clear. Fletcher's hand was evidently the most prominent in shaping the play, but there was distinct evidence of another hand co-operating with him. Lamb and Coleridge came to the conclusion that this other hand was Shakespeare's, and the case for Shakespeare was so strongly put by Mr. William Spalding in 1833 that it convinced some sober Shakespearean critics, among them Professor Dyce, who included "The Two Noble Kinsmen" in his edition of Shakespeare. Of late years, however, the current of opinion has run strongly against Shakespeare's participation in the play, and most readers will find very little in it which in any way suggests the hand of the master, and some things which it seems incredible Shakespeare could have done; such, for instance, as the evident imitation of Ophelia in the gaoler's daughter. The grace and beauty of Fletcher are everywhere apparent, but not the strength, the insight, and the supreme expression of Shakespeare. The play is an extremely interesting one, and its appearance among the Temple Dramatists is timely. (The Macmillan Company, New York.)

BIOGRAPHY

A new edition of Mr. Oscar Fay Adams's *The Story of Jane Austen's Life* presents in a very satisfactory form, and with eighteen full-page illustrations, a very well-written and attractive biography. Mr. Adams made thorough personal study of his subject and of the localities associated with Miss Austen, and has given his account of her life a great deal of freshness. He is in thorough sympathy with her, both as a woman and as a writer; no one else could have done her justice from either point of view. In the new edition the bibliography has been enlarged, and the biography now meets the most fastidious taste as a piece of book-making. (Lee & Shepard, Boston.)

The Rev. Dr. Thomas E. Vassar has published through the American Tract Society, New York, *Uncle John Vassar*, a graphic account of a remarkable man.

Miss Whiting has secured her own audience through the two series of her "World Beautiful" and her volume of poems, "From Dreamland Sent." All these books show a sensitive imagination, a vein of idealism, and no small command of the resources of expression. Her latest book, *After Her Death*, is the record of the continuation of a friendship, apparently with Miss Kate Field, which was not interrupted when the latter died in the Sandwich Islands, but which was continued not only in Miss Whiting's feeling, but also, according to her testimony, in certain very tangible and real ways. To describe the book as a bit of spiritualism would be to coarsen its quality; it has nothing in common with that kind of gross materialism which has so long been called spiritualism; it is of an entirely different fiber. There is very little possibility of danger in a view of the possibilities of communication between this world and the next which involves the lifting of ourselves up to the spiritual plane. In the grosser forms of so-called spiritualism, the attempt is made to compel the spirits to communicate with us. In Miss Whiting's book this process is reversed, and we are compelled to communicate with the spirits of those who have gone before,

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by raising ourselves to their level. Whatever may be thought of the soundness of its positions, the little volume contains many beautiful thoughts. (Roberts Brothers, Boston.)

M. Gaston Boissier's delightful study of Roman society in Cicero's time, "Cicéron et Ses Amis," has now been translated and published under the identical title, *Cicero and His Friends*. (G. P. Putnam's Sons, New York.) We reserve to a later issue comment on this charming book.

Mr. Curtis Guild, the editor of the Boston "Commercial Bulletin," has published, through Messrs. Lee & Shepard, Boston, *A Chat about Celebrities*. More than four hundred personages are mentioned in this book, and they make a picturesque jumble. Mr. Guild's reminiscences will undoubtedly have the wide reading accorded to his four bright books of travel.

The Letters of Lord Chesterfield to His Son and Grandson, with notes and biographical sketch, has been added to the Maynards' English Classic series. (Maynard, Merrill & Co., New York.)

RELIGIOUS AND THEOLOGICAL

Christianity and Property: An Interpretation, by Albert E. Waffle, is a simple, serio s, and suggestive attempt to learn just what the New Testament teaches respecting property, and what the spirit of Christ would indicate to our spirits that these teachings mean under present-day conditions. All the teachings of the New Testament are placed together without note or comment at the beginning of the essay, and the author's observations, while not radical, are full of the spirit of the quotations. (American Baptist Publication Society, Philadelphia.)

Dr. Blackford Condit has published, through Messrs. A. S. Barnes & Co., New York, a second edition of his *History of the English Bible*. As may be supposed, the necessity of an appended chapter to complete the history of the revised Bible as a whole is the sufficient reason for a new edition of the work.——Swedenborgians will be interested in a biographical sketch of *Benjamin Fiske Barrett*. (Swedenborg Publishing Association, Germantown, Pennsylvania.)

MISCELLANEOUS

Two more parts of Dr. Murray's great *New English Dictionary* have just been issued. The work, up to and including the letter E, contains 89,591 words—66,254 main words, 10,156 special combinations explained under main words, and 13,181 subordinate words. This gives an idea of the extent of the dictionary as to inclusiveness. (The Macmillan Company, New York.)

The attention now directed upon Nansen throughout the civilized world makes specially timely the publication in a cheap form of his *The First Crossing of Greenland*. Apart from its geographical and other scientific importance, this is one of the most fascinating and readable books of exploration and adventure ever written. (Longmans, Green & Co., New York.)

The Rev. S. D. Towne, of Bangor, Maine, has edited and published a *Marriage Memorial and Wedding Souvenir* which affords ministers an opportunity of presenting newly wedded couples with a marriage certificate in a form that may easily be preserved. It contains, besides the usual certificate form of marriage ceremony adapted from that of the Episcopal Church, some excellent selections of prose and verse, and places for attaching unmounted photographs, newspaper clippings, and autographs which may serve as appropriate souvenirs of the occasion. The idea of the compiler is novel and commendable, but its mechanical execution might easily be considerably improved.

Mr. E. Neville-Rolfe, the British Consul for South Italy, and the author of popular books on Naples and Pompeii, has now published *Naples in the Nineties*. (The Macmillan Company, New York. The author's style is not particularly felicitous; his subject matter is attractive, and his sympathy for it evident.

Books Received

For week ending April 30

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Williams, William R., D.D. The Conservative Principle in Our Literature. 50 cts.
Waffle, Albert E. Christianity and Property. 50 cts.

AMERICAN TRACT SOCIETY, NEW YORK

Vassar, Thomas E., D.D. Uncle John Vassar; or, The Fight of Faith. $1.

A. S. BARNES & CO., NEW YORK

Condit, Blackford, D.D. The History of the English Bible.

HENRY HOLT & CO., NEW YORK

Cabot, Elizabeth L. In Plain Air. $1.25.
Scully, William C. The White Hecatomb and Other Stories. 75 cts.
Aubert, E. Littérature Française. $1.
Goethe's Götz von Berlichingen. Edited by Frank Goodrich. 70 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Burnham, Clara Louise. Miss Archer Archer. $1.25.
Deland, Margaret. The Wisdom of Fools. $1.25.

LEE & SHEPARD, BOSTON

Adams, Oscar Fay. The Story of Jane Austen's Life. $2.
Denison, Mary A. Captain Molly. $1.
Guild, Curtis. A Chat about Celebrities. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Nansen, Fridtjof. The First Crossing of Greenland. Translated by Hubert Majendie Gepp. $1.25.

THE MACMILLAN CO., NEW YORK

A New English Dictionary on Historical Principles. Edited by Dr. James A. H. Murray. (Disobst–Distrustful and Flexuosity–Foister.) 60 cts. each.
Neville-Rolfe, E. Naples in the Nineties. $2.50.
The Two Noble Kinsmen. Edited by C. H. Herford. (Temple Dramatists.) 45 cts.
Steel, Mrs. F. A. In the Tide-Way.

MAYFLOWER PUBLISHING CO., FLORAL PARK, N. Y.

Childs, Carrie G. Lost Lineage.

MAYNARD, MERRILL & CO., NEW YORK

Chesterfield, Lord. Letters to His Son and Godson. Selected, with Notes, etc., by H. H. Belfield.

G. P. PUTNAM'S SONS, NEW YORK

Boissier, Gaston. Cicero and His Friends. Translated by Adnah D. Jones. $1.75.

ROBERTS BROS., BOSTON

After Her Death. By the Author of "The World Beautiful." $1.

FREDERICK A. STOKES CO., NEW YORK

Barr, Robert. The Mutable Many.

SWEDENBORG PUBLISHING ASSOCIATION, PHILADELPHIA

Barrett, Benjamin Fiske. From Different Points of View.

FREDERICK WARNE & CO., NEW YORK

Jenkinson, Arthur. God's Winepress. $1.25.

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The Religious World

Two Hundredth Anniversary of Trinity Church

In our last issue we commented on the two hundredth anniversary of the historic Trinity Church, which is the second oldest church of this city, and the wealthiest of any city in the whole country. The services during the week were continued according to the programme. The greatness of the parish, its long and unique history, and the eminent men connected with it, gave to this celebration peculiar significance. The church, including its chapels, has now about seven thousand communicants. The chief services of the week were those on Wednesday. The address was delivered by Bishop Potter, of New York, while the other Bishops of New York State and the States adjacent were present. There were also represented the General Theological Seminary, Columbia University, the State of New York by its Governor, the city of New York by its Mayor, the old First Presbyterian and Dutch Churches by their pastors, while other bodies in large numbers were also represented. The sermon on Monday was preached by the Rev. E. N. Potter, D.D., late President of Hobart College; that of Tuesday, by the Rev. W. S. Rainsford, D.D.; on Wednesday the address was given by Bishop Potter, and there was a night service of festal evensong; on Thursday the sermon was by the Rev. W. R. Huntington, D.D.; on Friday an address of reminiscence was given by the Rev. E. A. Hoffman, D.D., Dean of the General Theological Seminary; and on Sunday the various pulpits of the parish were occupied by visiting bishops. Perhaps the most distinctly characteristic utterance of the week was that of the distinguished rector of the parish, the Rev. Morgan Dix, D.D. In the course of his sermon, he spoke of what Trinity Church stands for as follows:

> First, then, it has stood, and now stands, for the system which may be historically described as Anglo-Catholic Christianity. The doctrines, discipline, and worship of the Holy Catholic Church of historic record have been transmitted from that primitive age to our day, and are now preserved in England in her Established Church. These have been modified, filled out, interpreted, by special customs, uses, and traditions peculiar to the English branch of the great Church of Christ; and this system, Catholic in generals, Anglican in particulars, was brought over to this place when New Amsterdam become New York. So, then, that is the position of the parish—not to pose as inventor, or innovator, or setter-forth of a new Gospel, or as council hall of a philosophy, but as a simple, honest witness to the Gospel which was delivered to man by Christ. As such the parish represented two things emphasized by our great Hobart—evangelical faith and apostolic order.
>
> And so I sum it up that the parish has stood for two things: First, a stanch loyalty to Church principles, as received from those who went before us; second, a sympathetic appropriation of the best that has come through recent revivals and awakenings in the fold of Christ. And so, for two hundred years, this has been a great hearthstone from which the warmth and light of the Gospel of the Lord Jesus Christ have been shed abroad through all the land; a Christian foundation for which every one who believes in Jesus Christ should be grateful; which has exerted a prodigious influence for truth and righteousness, the pillars of Christian States; which has been on the side of God and the faith of the Gospel; which has illustrated the power of that faith in works of love and mercy, whereof the record is about us on every hand. For these and all his mercies blessed be his name from whom all these blessings flow, from age to age, from land to land!

The music at the various services was impressive, and was in entire harmony with the masses and interchanges of color in the lavish decoration. Dr. Arthur Messiter, who for thirty years has been Trinity's organist and choirmaster, presided at the chancel organ, and Dr. W. B. Gilbert officiated at the gallery organ. For nearly thirty years Dr Gilbert has been the organist at Trinity Chapel—he most important of the many outgrowths of old Trinity. The floral and mural decorations were, of course, vastly heightened during the stately services, with their blaze of candles, rich robes of the clergy, bright colors from the various guild banners, and, above all, superb music. The large organ was ornamented with wreaths of bay-leaves, with old-gold ribbon. On either side of the church, under the window-bases, were massed long banks of flowers of solid color, making yet more massive the architect's plan. The chancel was filled with a profusion of palms, ferns, and flowers; these were doubly effective because of the exquisite reredos background. The sun pouring through the painted windows lit up with startling effect this glorious kaleidoscope of color. There had been provided, however, another and a special light—that of electricity. This appeared in two forms. There was a long cresting softened by translucent *fleurs-de-lis*. On the capitals of each of the fourteen pillars stood figures of angels in life-size, carrying water lilies, in the midst of which glistened electric lamps. The most noticeable feature of the decoration were the banners and heraldic devices. The banners hung from the arches, and were in continuous line above the arches. Beginning at the left side of the chancel, they were so arranged as to present in proper sequence the chief events of the church year. On either side of the organ there were the cross of Constantine and the banner of St. George. The work of arrangement was done under the direction of Mr. Buckland, to whom great credit is due. Such a unique and attractive exhibition of ecclesiastical ornament has never before been seen in the United States. The heraldic devices represented in proper sequence various historic events touching the history of Trinity Church. On the pillars were shields bearing historic crests and other insignia. Medallions and

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ecclesiastical emblems were everywhere present, and the effect was like that of some Middle Age scene. Among the medallions were those of Trinity Corporation and of the Society for the Propagation of the Gospel. There were iron shields on which were emblazoned the arms of the See of London, the first Seal of the United States, the arms of the first American Bishop (Bishop Seabury), of New Amsterdam, of George Washington, of Queen Anne, etc. Over the vestry doors were three shields representing the royal arms of England, the first colonial and the first American arms. Interesting shields were those bearing the colonial arms carried at Bunker Hill and the "Pine Tree" colonial arms. Our readers should note that the mural decorations will be left in Trinity Church as nearly as possible in their present condition until after Ascension Sunday. These decorations are worthy of attention from every one. This country has yet to see a like example of elaborateness combined with entire good taste.

A Heresy Trial in Missouri

The late pastor of the Methodist church at Glenwood, Mo., the Rev. George E. Cunningham, has for some time been charged with urging false and dangerous teaching. Mr. Cunningham is a graduate of Northwestern University and Garret Biblical Institute at Evanston, and was formerly pastor of the First M. E. Church, Little Rock, Ark., and for three years Presiding Elder in the Little Rock District. He was to have been tried at the sitting of the Annual Conference in March, but that body, with no charges against him, carried on one or two examinations, and voted that he was inefficient as a Methodist minister, and asked him to step out of the Church. Mr. Cunningham protested against such unfair treatment, and, after a hard struggle, secured the promise of a fair trial. This trial has just closed, having been held at Kirksville, Mo. Six Methodist ministers of the same Conference as the accused were chosen by the Church to act as "jury," and the Presiding Elder to sit as judge. A brother of Mr. Cunningham and many friends and numerous press reporters were present to hear the case, but at the opening the court voted the proceedings secret, and all were turned out of the building. The court even went so far as to move to an upper story of the church, in order to keep the proceedings from the press officials. The court was asked to give its reasons for such procedure, but refused to answer. The minister on trial was allowed to define no terms nor to explain any passage in the quotations given in the charges brought against him. The charges were as follows:

CHARGE: HERESY

Specification 1. The said George E. Cunningham holds that the Holy Scriptures of the Old and New Testaments are not the only and sufficient rule both of our faith and practice; at a District Conference of the Kirksville District, M. E. Church, held in Lancaster, Mo., January 26-28, 1897, the said Cunningham did assert and maintain the following:

"The theory that the Bible as we have it is an infallible and final authority in religion has already made it a dead book to multitudes of people." (MS., page 31.)

And again: "But we have evidences of a continuous revelation in the world to-day." (MS., page 32.) "Human souls are the word of God and always have been." (MS., page 33.) "It (the Bible) is not a chart to guide men to some world removed from ours; it is not a promise to bless in some other state of existence." (MS., page 36.) All of which is contrary to our Article of Religion, No. 5; and to Par. 33 of our Discipline.

Specification 2. At the same time and place the said Cunningham, contrary to the doctrine of Sin held and defined by our Church (see Art. of Religion No. 7), did assert as follows:

"The nature and laws of the human spirit are just the same as the nature and laws of the Holy Spirit, with the exception that in the human these are an unfolding life, and the divine is revealed in proportion to the capacity and development of the human." (MS., page 27.)

On these charges the ecclesiastical court decided against Mr. Cunningham. The case is somewhat complicated, first by the Star Chamber proceedings of the Court, which violated the fundamental principles of Anglo-Saxon jurisprudence in holding its sessions in secret; and, secondly, by the affirmation of certain of the prosecutors that Mr. Cunningham is condemned less for heresy than because his church has not been built up, and by the public suspicion that he is condemned for his earnest advocacy of social and industrial reforms.

The New Congregational House

For several years there have been suggestions of a new Congregational House to be erected in Boston which would be the home of the various interests of the denomination. Such a house, of course, should be in Boston, the chief Puritan city of the world, and the city in which Congregationalism is probably stronger than anywhere else. Plans for the building have now been decided upon. They were drawn by Messrs. Shepley, Rutan, and Coolidge, who are successors of Mr. H. H. Richardson, the architect of Trinity Church in Boston. We quote from the "Congregationalist:" "The design of the exterior is colonial in style, and it is monumental rather than ecclesiastical. The connection of the Congregational denomination with the first settlements in this country has been emphasized in the design by placing between the second-story windows four panels with carving representing the Embarkation at Delfshaven, the Signing of the Compact in the Cabin of the Mayflower, the Landing on Plymouth Rock, and the Treaty with the Indians." The new house will be the property of the American Congregational Association, a society founded in 1853 to preserve the religious history and literature of New England. The management is vested in a board of thirty directors, ten of whom are ministers and twenty laymen. It is expected that the building will be completed before the next meeting of the Inter-

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national Congregational Council, to be held in Boston in 1899.

Methodist Hospitals

The ninth annual report of the Methodist Hospital in Brooklyn calls attention to the fact that the Methodist denomination is establishing similar institutions in nearly all of our large cities. Indeed, the rapid growth of interest in the form of religious work has materially narrowed the field from which the Brooklyn Hospital can draw its support. In the past, twenty-seven annual conferences have officially contributed to the maintenance of the Brooklyn work; but the new Deaconess Hospital in Boston, the Methodist Hospital in Philadelphia, Christ Hospital in Cincinnati, and the Wesley Hospital now being established in Chicago, as well as some smaller institutions elsewhere, have narrowed the source of supplies for the Brooklyn institution to the territory immediately about New York. Fortunately, however, the interest in the work has deepened as well as widened, and last year the Brooklyn Hospital received upwards of $50,000 for its current expenses, as well as nearly as much more for its building fund. The work of the hospital is in no sense denominational. Of the twelve hundred patients cared for last year, nearly one-quarter were Catholics and a few were avowed skeptics. Christian hospital work knows no creed except that laid down in the parable of the Good Samaritan. It is certainly most gratifying to see how effectively the work of the religious orders of the Catholic Church among the sick is now being discharged by the awakened conscience of the Protestant laity. This work should be pushed forward until free hospitals shall be as much a matter of course in church communities as free churches and free schools. Such ministrations as these are twice blest. They enrich the communities that provide them as much as they enrich the individuals who are healed and taught.

The International Y. M. C. A.

The International Young Men's Christian Association recently held its annual meeting in Mobile, Ala. The President of the Convention was Major Joseph Hardie, of Birmingham, Ala. Especial attention was given to the development of the educational work of the Association throughout the country, and the college and university work. Naturally, Secretaries John R. Mott and L. D. Wishard were prominent in the meetings. It is reported that there are now sixty-two associations of colored young men; forty-two in colleges, of which thirty-eight are in the South; and twenty city or town associations, twelve being in the South. One of the most significant utterances of the whole Convention was that of the President, Major Hardie, himself an ex-Confederate soldier, who spoke as follows: "I heard a man say, the other day, that the colored race was on trial, but in my opinion it is the white race that is on trial. You and I are on trial. God gave us the African when he permitted man's avarice to penetrate the wilds of Africa to shackle him and bring him to our shores. He finally brought about the means by which he was declared free. And I take it that this was God's way of taking him away from his idols. Shall we be like the priest or Levite, who passed by on the other side, or shall we, like the Good Samaritan, take these people and lift them up, and make them a blessing to themselves and to their race? It is the white race that is on trial. Are we going to meet this question and bring these people to God?" That is a noble utterance. It was worth having the meeting at Mobile to have that address made. The Convention was regarded as one of the very best that the Association has ever held.

Disciples' City Evangelization Conference

On April 27 and 28 the Disciples of Christ held at Cincinnati the third in a series of conferences on city evangelization. The attendance was large, there being about two hundred preachers and church workers present from outside of Cincinnati, showing clearly the widespread interest in this often-discussed and unanswered question now pressing so heavily upon civic Christendom. A part of the first day was occupied with an able address by the Rev. E. W. Dorst, city evangelist of Chicago, whose large experience and all-consuming zeal in this work gave much unction to his message. He showed that the modern revival of interest in evangelizing the cities is but a renewal of the Apostolic methods of spreading the gospel of grace. The "Chicago plan" is that of keeping a city evangelist in the field who gives his whole time to the planting of new churches or the strengthening of weak ones. In that city it has proven a marvelous success. The Rev. S. L. Darsie, of Buffalo, in his address on "Methods in City Work," brought into clear light the commendable features not only of the system employed in Chicago, but described also the "St. Louis plan," which centralizes all the forces of the city churches in a "City Mission Board," made up of representatives from the various churches, who co-operate in the planting of new missions without the help of a city evangelist. Just now, however, they are holding a great tent-meeting in which the Rev. J. H. O. Smith, of Chicago, is preaching to 2,500 people every night. Another method of work discussed is known as the "Pittsburg plan," by which new communities are reached through the quiet but remarkably successful agency of the cottage prayer-meeting. One of the chief values of the Conference was indicated in a strong address by the Rev. J. E. Pounds, of Indianapolis, who spoke on "Utilizing Our Forces." It reminded the Conference of the vast amount of wasted talent in all our churches, which, if utilized, would

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multiply the power of Christendom many fold. Professor Graham Taylor, of Chicago, spoke two hours in the evening on "Social Problems of the City," in which he made an eloquent appeal for the unredeemed masses of our city population. The latter part of his address was taken up in answering questions. This proved one of the most valuable features of the Conference. The Rev. I. J. Spencer, of Lexington, Ky., in his address on "Sunday-Schools in City Work," urged the ministers to preach oftener to the young people, and to make the connection between the church and school closer and more vital. The Rev. T. E. Coramblett, of Pittsburg, discussed in a sensible manner the hard problem of "How to Reach the Worldly and Well-to-do in the Cities." J. D. Forrest, of Chicago, presented a masterly paper on "Institutional Methods and Social Settlements," and the Rev. A. B. Philputt, of Philadelphia, fittingly brought the Conference to a close with a strong address on "The Adaptation of Our Position to the Cities." It was the largest and best Conference of the kind yet held by the Disciples.

Chicago Theological Seminary

The closing exercises for the year of the Chicago Theological Seminary seem to have been of peculiar interest. They grouped themselves around the Alumni Institute, the President's Reception, the Triennial Convention, and the graduating exercises. The addresses at the Alumni Institute were delivered by the Rev. Dr. Willard Scott, who spoke on "Theology and Preaching;" and Dr. F. W. Gunsaulus, who spoke on "The Future Life in Literature." In addition, brief addresses were given by men from the outposts; while three papers were also presented on the subject of "Preaching" by the Revs. W. R. Day, A. R. Thain, D.D., and J. W. Fifield. At the reception of President Fisk addresses were given by prominent men connected with the Theological Seminary. The chief feature of the Triennial Convention, which is composed of pastors and delegates from the Congregational churches of the interior States, was the address by the Rev. Michael Burnham, D.D., of St. Louis, on "The Preacher's Book." Thirty-five students received the graduate degree; of these, fifteen received that of Bachelor of Divinity; eight, the diploma of the English department; three, that of the Danish-Norwegian department; and ten, that of the Swedish department. The Seminary is especially fortunate in the fact that Professsr W. Douglass Mackenzie has at last definitely accepted its chair of Systematic Theology. Dr. Mackenzie came from Scotland two or three years ago under a provisional arrangement. He has proved himself singularly strong and efficient in his department, and the Seminary and the churches are both to be congratulated on his acceptance of this important chair.

Dr. Martineau

On April 21 the venerable James Martineau celebrated his ninety-second birthday. Probably no man who speaks the English language is more universally honored for his great ability, his catholic spirit, and his Christian character. It is somewhat curious, however, to notice that he is now a regular attendant at the Camden Road Congregational Church, Holloway, London, of which the Rev. A. H. Moncur Sime is pastor. This, of course, does not indicate any change in his theological opinions, but only that he finds a congenial spiritual home in the church which he attends. But he and Dr. Stopford Brooke are generally classed with Unitarians, though both of them have always refused to admit the justice of the classification.

"The Kingdom"

One of the brightest and best-edited papers which come to our table has been the "Kingdom," which has been published in Minneapolis. With the last issue it disappears from our list of exchanges for a few months to reappear later. It is proposed to greatly enlarge the paper, and make it the organ of what is known as "Christian Socialism." It will seek to interpret in a Christian spirit the great social movements of our time. It will devote itself to social rather than to ecclesiastical Christianity. Among those who are to be associated with it are such men as Professor Graham Taylor, of Chicago, Henry D. Lloyd, and Professor Charles Ceublin. It is proposed to issue the first number of the new paper in October. Abundant provision is made for those whose subscriptions have not yet expired. It gives us pleasure to note the progress of a paper which has been so eminently fair, spiritual, and Christian in all its treatment of public questions. If into the new and larger field which it will seek to cultivate it carries its old spirit, it will be a blessing, not only to social, but also to organized Christianity.

Notes

The annual meeting of the Congregational Home Missionary Society will be held at Saratoga, June 1-3. The sermon will be preached by the Rev. Frank T. Bailey, of Denver, Colo.

A subscriber calls our attention to a statement made in our columns that the Dr. Paxton who is engaged in evangelical work in Paris is not the Rev. John R. Paxton, D.D., formerly of New York, but the Rev. James D. Paxton, formerly of the Spruce Street Church in Philadelphia.

The third International Convention of the Epworth League will be held in Toronto, Canada, June 15-18. It is reported that the correspondence already indicates that there will be an attendance of at least twenty thousand Americans. The event is a great one in the history of Methodism.

The Rev. Walter Laidlaw, Ph.D., who was recently called to the pastorate of the First Presbyterian Church in Albion, N. Y., has declined, preferring to remain in New York in the service of the Federation of Churches and Christian Workers. The Treasurer of this organization is Mr. Harvey E. Fisk, and the address is 105 East Twenty-second Street, New York.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. What does the Christian Church enjoy to-day with respect to the Holy Spirit not enjoyed by the Jewish Church? 2. What are we to learn from John vii., 37–39; John xiv., 16–18; John xvi., 7–11? 3. What are we to learn from Christ as recorded in Matt. xxv., 46, "These shall go away into everlasting punishment"? 4. What is the unpardonable sin? Or is there more than one? Why unpardonable? P. M. S.

1. The Holy Spirit must be thought of as working from within the world through spiritually-minded men, rather than from above the world. There are more such men now than anciently, also more and richer material in history and experience for the Spirit's use in teaching. 2. The first passage cannot mean that the Spirit was not yet in the world, since the writer believed that the prophets spoke by the Spirit; rather that the peculiar power of the Spirit, as shown later in the Church, was not yet. The second passage emphasizes the thought of "forever;" the coming Spirit was not to depart like Jesus. The third passage teaches that the withdrawal of Christ's bodily presence was essential to the prosecution of his work by the Spirit abiding in his disciples, and that, because he had departed, his work of convincing the world would be carried on by the Spirit. 3. That those who are guilty of rejecting the law of brotherly love (as described in the preceding context) go to their own place among the enemies of mankind (described as "the devil and his angels") into the retributions of eternity. For "everlasting" the R. V. uses "eternal," meaning not lasting through, but belonging to, eternity—*i.e.*, involved in the eternal nature of things; which is that the unloving must suffer. (For a full discussion see "Beyond the Shadow," T. Whittaker, New York.) 4. It is the deliberate rejection of what one knows to be essential to his salvation: unpardonable, not because God is unforgiving, but because the man is stubborn. "Irremediable" is less liable to misunderstanding than "unpardonable."

You say, "A man may be what the Church calls 'saved' and not be a Christian." 1. Is that equivalent to saying that a man may be "saved" in God's sight and not be a Christian—that is, he need not have a knowledge of or a belief in Christ in order to be saved? 2. You further quote from Peter, "In every nation, he that feareth God and worketh righteousness is accepted with God." If that is true, why need the Christian world struggle so strenuously to persuade the world to accept Christ? 3. Yet this same Peter declares (Acts iv., 12), "Neither is there salvation in any other," etc. I confess I cannot reconcile these statements. I had thought salvation meant being saved, and that this came through the power of the Christ life. If men are to be saved without Christ, why trouble them to accept him or his plan of living? If I have succeeded in asking a rational question, will you kindly help me a little? I ask as a Christian believer and worker. S. F. J.

1. Certainly not; rather what the New Testament means in such passages as 2 Timothy iii., 5; Revelation iii., 1. 2. Because the knowledge of Christ is the most effective means to the saved character which the Apostle describes as "accepted." So we deem education a necessity, although some of the ablest men have been uneducated. 3. This does not mean that there is no salvation without a historic knowledge of Christ; rather that there is none without the saving thing which Christ represents, and for which he came into the world—*i. e.*, the saved character. This may exist apart from the historic Christ; but it cannot be apart from the essential Christ. It is not a name, but a thing, which the Scriptures insist on as essential to salvation.

Please inform me of the belief held by the Second Adventists. They say, If man naturally is immortal, why is he exhorted to seek for immortality? and, If rewarded or punished at death, why are the dead said to be judged "*at* Christ's appearing and kingdom"? You will greatly oblige me by mentioning other points of doctrine held by Adventists which distinguish them from other Christian bodies. C. G. H.

There are several varieties of Adventists. All of them believe that Christ is soon to return to the world in visible form to inaugurate a millennial reign of righteousness. They all, so far as we can learn, practice baptism by immersion. The Evangelical Adventists believe that man is naturally immortal, and that the wicked are punished everlastingly. The Christian Adventists believe that the wicked are annihilated at death. The Seventh Day Adventists believe that the Jewish Sabbath is for perpetual observance. The text quoted (2 Timothy iv., 1) is changed in the Revised Version, which substitutes "and" for "at"—thus impairing its value as an argument. It is true, however, that the Apostles believed that the judgment was to take place at Christ's appearing, but they thought that this was to be during the lifetime of those then on earth. If they were mistaken in this point, they were not infallible in the other.

I have lately been re-reading with much interest Tennyson's "Holy Grail," and, as the book lay on my table, my niece, a young lady of nineteen, took it up. She soon came to this, which she read aloud:

> "This, from the blessed land of Aromat,
> After the day of darkness, when the dead
> Went wandering o'er Moriah," etc.

"Why, Auntie, do you believe the dead got up from their graves and went wandering about Mount Moriah?" I had marked on the margin Matthew xxvii., 52–54. I hardly knew how to answer her, but said, "I believe the other three do not mention it; if *they* stop there, *we* shall have to." But that was not a good reply, so I added, "That may be a traditional passage. In times of excitement

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much is told, and each one embellishes a little as the narrative is passed along." I should like very much to know how The Outlook would answer that question. To me the resurrection of Christ is one thing, this is another. I try, for myself and for those in my care, not to substitute credulity for faith. Young people ask questions, and I believe in educating them as their contemporaries are being educated. They will probably have enough to unlearn then. H. G.

You are quite right in saying that the resurrection of Christ is one thing, and the report of other resurrections at the time of the crucifixion is another. It is entirely consistent with an implicit belief in Christ's resurrection to regard this passage in Matthew as an early addition to the narrative, and of the same legendary character as the story of the angel in John v., 4, which the Revised Version has expunged.

I have great difficulty on the subject of prayer. I can only ask heartily for grace or for wisdom for myself. On all other subjects I have the feeling that our heavenly Father knows so much better and cares so much more than I do that any petition seems foolish. I know the Bible injunctions to pray without ceasing, and in everything to make supplications without ceasing with thanksgiving, but they do not appeal to me. What is the matter? V. C.

The object of Christian, as distinct from heathen, prayer is that we may do God's will, not that we may get God to do our will. We are to confess our needs before him, that we may more conscientiously work with him for the supply of our real needs. Prayer is a special form of co-operation with God. Food nourishes us, though one be ignorant of the process of its digestion. Doubts as to the mode in which prayer operates ought not to discourage prayer. The example of spiritual heroes like Paul, the example of Christ, may serve us as a good substitute for a philosophy of prayer. Still, the prayer of Socrates, "Grant that I may be inwardly pure, and that my lot may be such as shall best agree with a right disposition of the mind," may be recommended to any one who finds prayer for specific things hindered by reflection on human short-sightedness. The subject is too large to dispose of here in all its points.

The Outlook, page 972, speaks of the daughter of Jairus as raised from the dead—placing her case in the same category of miracles as that of Lazarus. But Jesus distinctly said she did not die—οὐκ ἀπέθανε. Whose word are we to believe; that of Jesus, or of the hired mourners whose interest it was to make out she was dead? J. W. C.

With most scholars, we regard Christ's words in this case as allegorical, and his intention to teach that death is but a sleep and an awakening. The other interpretation is a possible, but, it seems to us, not a probable, one.

"G. P. B.'s" statement, March 20, page 807, "*vice* is from Latin 'vitium,' but nothing to do with 'vitis,'" was controverted in our correspondence column, April 10, page 1000, by an appeal to Skeat's Etymological Dictionary. The appeal is a mistake. "G. P. B." was correct, according to Skeat. *Vice* signifying immorality is from Latin "vitium." *Vice* signifying a mechanical instrument is from Latin "vitis."

About People

—The great historian Gibbon may not appear even in a memorial tablet at his Alma Mater, Magdalen College, Oxford. The reason is that Gibbon left on record the following statement: "Life stagnates there in a round of college business, Tory politics, personal stories, and private scandal."

—The new President of the Swiss Confederation, M. Adolphe Deucher, is a physician by profession. He was President once before—in 1886. His manners are simple and affable; he has considerable power as a speaker, and has excellent business capacities. The success of the recent Geneva exhibition was largely due to his efforts.

—The fact that genius will out has been proved once again in the case of the Belgian painter, M. Charles François Félu. He was born without arms, and has attained his reputation solely by the use of his feet in manipulating his colors and brushes. He holds his palette with his left foot and paints with his right. He is not only a talented artist, but has some title to distinction as a literary man, having translated several works of Horace into French verse.

—According to the Boston "Globe," Esther Damon, of Plymouth, Vt., is the only living pensioner of the American Revolution in New England. She was born on August 1, 1814, and in 1835 she was married to Noah Damon, a volunteer from Massachusetts. A pension was given to him just before his death. His widow has had $80 a year since 1842. Esther Damon keeps herself informed on the condition of the list of pensioners of the Revolution. "I am," she says, "one of the last five widows of that war who receive pensions from the Government."

—The Washington "Times" says that Captain Robley D. Evans, of the United States Navy—who, by the way, objects to his nickname of "Fighting Bob"—was a junior officer when the war broke out, and his Virginia mother, thinking her son had not yet learned his own mind, sent in his resignation without consulting him. The resignation was at once accepted, and the young man was out of the Navy. But he found a way to induce the Department to rescind its action, and saw much service during the war. He walks to-day with a slight limp, due to a wound received in action.

—Oliver Wendell Holmes always had a profound respect for the Dutch. He used to call them "the European aborigines of America." He also maintained that the Dutch were not altogether stolid, but that they had some sense of humor. He would say: "For instance, the crumpet story has a Dutch origin." Then his

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friends would inquire, "What is the crumpet story?" and he would tell them that it had many variants, but that the one with which he was familiar was about a man who was about to be hanged, and was asked whether he had any last request to make, whereupon he said he would like to have a dozen hot crumpets, very buttery, because he had never dared to eat more than one before.

Good Deeds

By the will of Mrs. Sarah van Nostrand, who died recently, the sum of $25,000 is left to the Sheffield Scientific School of Yale University for a memorial fund, and the sum of $5,000 is bequeathed to the General Theological Seminary in New York City for a scholarship.

The probating of the will of Judge Benjamin R. Sheldon, who died at Rockford, Ill., lately, reveals the fact that among his bequests is $100,000 to Williams College, while the Hampton (Va.) Institute also receives $100,000. Judge Sheldon left an estate of more than $300,000. His only surviving relatives are two nieces and a nephew, who live in Rockford. Judge Sheldon was the last surviving member of the Williams class of 1830, and in 1877 received the degree of LL.D. from his Alma Mater. He was for eighteen years on the Supreme Bench of Illinois, and served for more than forty years on the bench in that State.

The children attending public schools in Brussels, Belgium, were requested some time since by their teachers to gather up, on their way to and from school, such apparently valueless objects as tin foil, tin cans, paint-tubes, bottle capsules, refuse metals, etc., and deliver their collections daily to their respective teachers. In eight months the following amounts were collected: old paint-tubes, 220 pounds; tin foil, 1,925 pounds; scraps of metal, 1,200 pounds; and bottle capsules, 4,400 pounds. This rubbish was disposed of for a sum so considerable that the proceeds clothed five hundred poor children completely, sent ninety invalid children to recuperation colonies, and there was still a goodly balance to be distributed among the poor sick of the city.

In 1891 the late Mrs. William H. Vanderbilt gave to St. Bartholomew's Church, New York City, the superb building on Forty-second Street for use as "St. Bartholomew's House." To this, her son, Mr. Cornelius Vanderbilt, is now adding an extension about as large as the original. The new building will open into the old, and is so constructed that the two present a homogeneous front. The cost of the new building, including the furnishing, is about a quarter of a million dollars. St. Bartholomew's House is the domicile of the various clubs and organizations connected with St. Bartholomew's Church. The original building was of such generous dimensions that at the time of its erection it was considered abundantly ample, but the work has outgrown even those dimensions. The basement of the remodeled structure will contain the employment and loan bureaus. The first and second floors are to be given over to the offices and to the Rescue Mission Church. The Assembly Hall occupies the third and a part of the upper floors. It is used also for a girls' gymnasium, and on Sunday for a Sunday-school room. Part of the fourth floor will be given over to the kindergarten, and part of the fifth to the Girls' Club. The sixth and seventh floors will contain the Men's Club, with the gymnasium and running-track. Above this will be the Boys' Club, the drill-room, and working-room. It may be remembered that, in addition to her original gift, the late Mrs. Vanderbilt bequeathed $250,000, the income of which was to maintain the parish house.

The Outlook has already called attention to the unselfish life of a royal oculist, Duke Charles Theodore of Bavaria, a brother of the Empress of Austria. We ought also to mention that his wife, the Duchess Maria Josepha, and her daughter, Marie Gabrielle, devote the greater part of their time to the care of the three eye hospitals of the Duke, one of which is at Munich, one at Meran, and the third at Tegernsee. In most of his operations the Duke is assisted by his wife and daughter, the latter being thoroughly skilled and trained nurses. They enter perfectly into the spirit of the Duke's philanthropic work, and are adored by the patients. The costume of the ladies when nursing is a simple black dress with collar, cuffs, and big apron of blue and white striped linen. These royal people rise early, and every morning at seven o'clock the three may be found at the bedside of a patient. The Duke has already more than three thousand successful cataract operations to his credit. It is by such Christly labors that injustice in social distinctions may be lessened and the world brought a long way nearer the millennium.

University Extension and the University of Berlin

On the 8th of January, 1897, a petition was sent to the Senate of the University of Berlin, signed by more than half of the instructors in the University, requesting the University authorities to take up University Extension work in and about the city of Berlin. The list included such names as Dames, Delbrück, Diels, Dilthey, Gierke, Harnack, Paulsen, Schmoller, Wagner, and many others equally prominent. After a brief review of the course of the University Extension movement in other countries, and especially in Austria, the petitioners set forth the many signs of social disintegration in modern Germany, and their reasons for thinking that this movement

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will help make headway against it. They close with the statement that, in their opinion, the University of Berlin is called by its prominent position among the German institutions to begin this movement in Germany. They are confident that the University will thus not only fulfill a great social duty, but will act in its own best interests, and will establish still further its dignity and its influence. They declare that they cannot see how by this step any of the primary and peculiar purposes which a university pursues can be injured, and they hope that by this new device culture and knowledge will be more widely spread among the people.

For the Little People

The Lost Doll

By Frances Bent Dillingham

Has any one, anywhere, seen a big doll?
I've hunted and hunted all day;
First over the garden, and then through the house;
Do you think that she could run away?

I'd never believe she could go very far,
Her feet are so slender and small
That she hardly can stand, while her legs are so weak
That she 'most always leans 'gainst the wall.

She's the prettiest dolly, with red, rosy cheeks,
And eyes of a beautiful brown,
And when I last saw her was dressed in her best,
Her very best, pink satin gown.

At first I felt frightened for fear she was lost;
Now I'm angry as angry can be,
And when I have found her I'll punish her well
For naughtily hiding from me.

Perhaps I shall send her directly to bed
Without any supper or light,
And, what I am certain will make her feel sad,
She sha'n't sleep beside me to-night,

But stay in this closet, so wide and so dark—
Look! what is that pink on the shelf?
Oh, now I remember: my darling lost doll,
Why, I put you up there myself!

Some Birds

A little boy who reads The Outlook has sent a story he has written. With it came a letter saying he is ten years old. This is his story:

THE HOMES OF THE BIRDS

All New Yorkers know of the rows of trees on the Boulevard. These trees are the homes of a large number of sparrows. The nests in them are mostly large, nearly every tree having two or three of them among its branches somewhere. In five blocks on the Boulevard I have counted forty-six birds' nests in different trees. It was an interesting sight to watch the bird-warriors build their homes. One sparrow, I noticed, pecked and pecked at a twig that he was going to make his nest with, and at last succeeded in getting it away from the branch it was attached to; but it fell to the ground, and, after looking in vain for it a minute or two, the bird flew away, looking, I suppose, for some other object for its nest. Once I saw two sparrows fighting for something which I could not make out, but a wagon passing frightened them away, which put an end to the dispute that was not taken up again.

There is a colony of sparrows living in some vines that grow on the side of a house. Down in the little yard at the side is a fountain. The water in this fountain is turned off every evening at six o'clock, and not turned on in the morning until eight. These sparrows wake up and chatter and call at the first coming of the morning light. They fly back and forth, down on the grass, out on the street, back to the vines. When the man appears to turn on the water, there is always the greatest excitement. The moment the water spouts from the fountain the sparrows dive from the vines and are at the edge of the basin before the water touches it. One day a sparrow flew so swift and straight at the spout of the fountain that he was struck by the spout of water and thrown into the air. He righted himself and flew to the edge of the basin.

There is a house not far from this colony of birds where the people throw out great piles of bread on the ground at the foot of a tree. The bread gets dirty long before it is eaten, and it just lies there and wastes, for the birds will not eat it after it gets dirty. Lately this colony of sparrows has been very greatly disturbed, for a dog has learned how to get into the sparrows' park. He rushes about barking in the most terrifying manner, and you would never dream a sparrow lived near the fountain when this dog is around. There are a number of boys in the neighborhood where the sparrows live, but the boys never notice them. They could learn a very great deal about these birds if they would watch them. All the industries of bird town are carried on in this sparrow community, and there are several kinds of sparrows there with different markings and voices and habits, but these boys do not know this.

The boy who sent the story uses his eyes, and he is learning to tell of what he sees—two very important things in education. Sometimes little people think that education is a matter of teachers and books. Teachers and books are only a part of education. The larger part is the boy. If he shuts his mind, his eyes, his hands, his ears, all

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the teachers and books in the world could not educate him.

The Rhyme of the Bowl of Milk

By Miss Emilie Poulsson

Oh! here is the milk, so sweet and white,
All ready for dear little Baby.
This is the mother who, with delight,
Poured into the bowl the milk so white,
All ready for dear little Baby.

This is the milkmaid, who worked with a will
Her pail with the cow's good milk to fill,
To take to the mother who, with delight,
Poured into the bowl the milk so white,
All ready for dear little Baby.

This is the cow that gave milk each day
To Molly the milkmaid, who worked with a will
Her pail with the cow's good milk to fill,
To take to the mother who, with delight,
Poured into the bowl the milk so white,
All ready for dear little Baby.

This is the dry and sweet-smelling hay,
That was fed to the cow that gave milk each day
To Molly the milkmaid, who worked with a will
Her pail with the cow's good milk to fill,
To take to the mother who, with delight,
Poured into the bowl the milk so white,
All ready for dear little Baby.

This is the grass (in the field it grew,
Helped by the sunshine and rain and dew)—
The grass that was dried into sweet-smelling hay,
And fed to the cow that gave milk each day
To Molly the milkmaid, who worked with a will
Her pail with the cow's good milk to fill,
To take to the mother who, with delight,
Poured into the bowl the milk so white,
All ready for dear little Baby.

This is the mower, who worked at the farm,
Swinging the scythe with his strong right arm,
Mowing the field of grass (that grew,
Helped by the sunshine and rain and dew)—
The grass that was dried into sweet-smelling hay,
And fed to the cow that gave milk each day
To Molly the milkmaid, who worked with a will
Her pail with the cow's good milk to fill,
To take to the mother who, with delight,
Poured into the bowl the milk so white,
All ready for dear little Baby.

—*Selected.*

Crêpe Paper Dolls

Many of the inventions which have made work easier, that have reduced the cost of goods, have been the result of accident. We all know what beautiful dolls' dresses can be made from crêpe paper, what pretty lamp-shades, flowers, and dinner favors can be made. I know one little girl who for a whole summer was busy on rainy days and evenings making clothes for a large family of dolls from this fascinating material. A paper manufacturer was passing through the streets of a city in the central part of New York State when he saw in a window of a store some paper dolls beautifully dressed. He went in and found that four young girls had made and dressed some dolls of paper for a fair, and that the demand was so great for the dolls that they were now making them for the store. The manufacturer went to see the young ladies, and asked them to come to his big paper manufactory and see if they could not suggest ideas for colors and for paper that would replace the paper that they were using, and which they imported from England.

The young girls accepted the offer. Experiments were made, and paper of softer texture was produced, and the coloring more varied and beautiful. One day some beautiful soft paper was being passed through a machine to remove some imperfections. This machine was called the doctor. The paper was caught in some way, and when released it was beautifully crimped. A crêpe paper for which these manufacturers had been watching was produced. From that time the making of crêpe paper has improved, until it has become possible to use it in making dresses for tableaux and fancy dresses. It is now made forty inches wide. Originally the paper was crimped by passing it through the hands or a ring of a size suited to the particular use to which the paper was to be put; but often it was impossible to get the effects wanted, and the creases were never uniform. The machine produces what the artists wanted.

"Fritz"

Has anybody seen my "Fritz"?
You may not think him pretty,
But he's the dog that I love best
In country or in city.
His hair's a sort of grizzly gray,
And not so very curly;
But he can run like everything,
And bark both late and early.

Sometimes he minds me very well;
And sometimes when I call
He only sits and wags his tail,
And does not stir at all.
But the reason why he acts that way
Is very plain to see;
Fritz doesn't know that he's my dog—
He thinks that he owns me.

So, though he has a heap of sense,
'Twould be just like him, now,
To think that I'm the one that's lost,
And with a great bow-wow
To go off hunting for his boy
Through alley, lane, and street,
While I am asking for my dog
Of every one I meet.

—*St. Nicholas.*

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The Home Club

A Protest

We received, too late for publication before the announcement of the appointment of the Principal of the Girls' High School in New York was made, a letter protesting against the position taken by The Outlook on the appointment of women to that position. Our correspondent says:

> The editor's own judgment that "character, ability, experience, equipment, not sex, must decide the question," might be accepted, if we were willing to leave out of consideration the important influence of an ideal personality in the education of our youth.
>
> Dr. Arnold, of Rugby, had "character, ability, experience, equipment." But who can weigh the influence of the ideal *man* as well as the ideal *teacher* upon those Rugby pupils? Did not every true boy of them look at Dr. Arnold and long to be such a man as he? Therefore I claim that sex has something to do with this question. If our girls are only to be trained into scholars, a scholarly man may be able to do it as well as a scholarly woman. But if we desire to train them into women as well as scholars, surely the more practical ideal to set before them is a noble woman.
>
> The question has been asked by the High Schools Committee, "Where may the right woman be found?" The responsibility, as well as the power, for this selection unquestionably rests with the Board of Education. Therefore the duty of selection can no more be relegated to the public than can the power of appointment. More than forty years ago Old Twelfth Street Senior Department found in Miss Wadleigh just such a head as is now needed for its successor, the Girls' High School. And surely, after all these years, not only of collegiate education, but of business activity for women, it should be no more difficult to find the right woman for the Girls' High School than to select the right man for the Boys' High School.
>
> MARION E. COPPERNOLL.
>
> Member of Committee on High School Questions of Old Twelfth Street Senior Department.

The citizen who has the best good of the city at heart is always seeing the ideal, or nearly ideal, man for appointment or election to office in the municipality. Surely no offices are more important than those held under the Department of Education, and it is the duty, as well as the privilege, of every man and woman to bring to the attention of the Board the names and the credentials of those who, they believe, are needed to help bring perfect conditions in our schools.

Noble women are quite as effective in character-building when put in the class-room as when put at the head of the High School. What we need now is a public sentiment that will give to the teachers in our public schools the position in our social life that belongs to members of one of the leading professions; to pay them salaries equivalent to the service they render; to accept the position of co-workers with them for the common end of good citizenship, and its natural result, good government. When the right women are found, let us work to secure their appointment, not because they are women, but because they bring the qualities that promise the best possible results attainable. We cannot be clear-eyed, just, and dispassionate until we consider our public questions from some other standpoint than that of sex. In the home the two sexes have different offices, owe different service. When the public is to be served, it is not a question of sex, but of fitness for the work to be done.

A Fathers' and Mothers' Congress

On March 18 the first Mothers' Congress was held in Brooklyn. To the delight of its projectors, it became also a fathers' congress. The interest aroused was so great that a congress of fathers and mothers was arranged for Saturday, May 1. This congress held three sessions. The morning session was devoted to the general subject of "Literature for Children;" "What Shall Fathers and Mothers Read?" by the Rev. John Coleman Adams; "How Shall Children be Introduced to Literature?" by Professor William Cranston Lawton; "The Novel: What About It?" by Mrs. Charles N. Chadwick. "Amusements for Children" was the subject for the afternoon, and "The Government of Children" the evening subject, the leading paper being presented by Miss Laura B. Fisher, Supervisor of the Public School Kindergartens of Boston. Her paper was entitled "How Shall We Understand the Child?" The literature for children and the government of children aroused the most interesting discussions. Naturally, the introduction of literature to children was treated from the home side. Stress was laid on the fact, which parents are slow to recognize, that it is the literature of the home and the conversation in the home which form the child's taste; that no amount of good teaching can overcome carelessness, indifference, or the results of the wrong-doing of those parents who pay no regard to what their children read, to the language they use, or to the literature which lies freely about the house. One of the speakers made use of this happy phrase, "The art of living to-day is the art of rejection," a principle which might be the foundation of the management, the control, the development of all home life. The mothers of Brooklyn who have been instrumental in forming this Congress have arranged committees, the members of which represent the different sections of the city. These committees are composed of men and women—mothers and educators. No definite plan for the future has been made, but a committee will be formed with a view to arranging for a series of meetings to be held next winter and spring.

The purpose of this Congress is not only to bring mothers together to consider the management of their own children, but also to arouse an interest in the public schools, to supply the con-

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necting links between the public schools and the parents, to bring about active and kindly co-operation between the Board of Education and the citizens of all classes, and the active co-operation of the teachers and the mothers in the localities where public schools are located. One such organization has been formed, the local committee agreeing not to consent to the introduction of any new studies or any change in the curriculum of the school until the committee of mothers appointed at one of the teachers' and mothers' meetings shall have considered the programme. As one father stated at the Congress on May 1, the mistake that has been made in trying to interest parents in the schools is that they have been asked to attend meetings and listen to addresses, when what was needed was conference between the teachers and the mothers, and the formation of active committees to work for definite things. School Number 35 in Brooklyn has such an organization, and it is astonishing what has been accomplished in a short time in bettering the condition of the school, in increasing its playground facilities, in decorating school-rooms, and in establishing close relations between the mothers and teachers. This has been due very largely to the local committee and the women members of the Board of Education.

The Kindergarten Union

The second annual session of the International Convention of the Kindergarten Union was held in St. Louis recently. A very important paper was presented at the first session by Mrs. J. N. Crouse, of Chicago, on "The Necessity of Intelligent Co-operation of Kindergarten and Home." Mrs. Putnam, of Chicago, presented a paper on "Freedom and Law in the Home." Miss Alice E. Fitts, of Brooklyn, read a paper on "Freedom and Law in the Kindergarten." One of the most interesting incidents of the Convention was the participation of about a thousand teachers in the kindergarten songs and games. No preparation had been made for this, and yet so perfect were the songs and games that it seemed almost impossible to believe that there had not been rehearsals. The President of the International Association, Miss Wheelock, selected the games. In the evening session the Western Drawing Teachers' Association and the Kindergarten Union held a joint meeting, addresses being made by James L. Hughes, of Toronto, author of "Froebel's Principles Applied to Primary School Teaching." Mr. Hughes spoke upon "Froebel and His Work." Mr. Du Bois, of Philadelphia, spoke upon "The Greater Kindergarten." The citizens of St. Louis tendered a reception to the members of the Union. The Wednesday Club gave a reception to the Baroness Bertha von Bülow. The Baroness complimented the Supervisor of Kindergartens in St. Louis, Miss Mary McCulloch, on the development of the kindergartens in the public schools of St. Louis. The Baroness is inclined to resent the belief, which some kindergartners in America express, that Froebel's principles have been improved upon in this country. The Baroness thinks that the original system represents the true, fundamental principles of all education, and any change would be a step in the wrong direction.

Baroness von Bülow is an exquisite type of woman. The repose, the quiet self-reliance, the command of herself, and the receptive spirit that shows itself so quickly to every person she meets, to every condition she meets, prove her a woman of power and resource. She will do much by her visit to arouse a new interest in the kindergarten, and implant higher ideals of womanhood. It is impossible to see her and not say, "If this is the product of kindergarten training and philosophy, then all women should have the training." The Baroness returns to her work in Dresden this summer.

The value of such conferences as that of the Kindergarten Union is in the bringing together of the educators of little children whose theme is not the education of the child, but the development of the child. The earlier period of a child's life is that which appeals most strongly to the maternal instinct in the human race, and it is at the same time the most bewildering period—the period that presents the most complex problems.

A State School Exhibit

The opening of the new Massachusetts Educational Museum in the State House at Boston is in harmony with the progressive educational ideas of that State. Four rooms have been set apart in the State House. The purpose of the Museum is to collect the materials for a scientific exhibit of the work done in the public schools of the State. The need of such a display ought to be felt by the public in every community. It is the indifference of the parents that makes unbusinesslike administration and defective courses of study possible in our public schools. The parents of children in private schools practically control the courses in the private schools. The parents need exhibits of work done in the public schools, not only as a medium of expression of the curriculum, but as a basis of comparison between the work accomplished by their own children and other children. This Massachusetts exhibit includes the exhibit from the German schools sent to this country at the time of the Columbian Exhibition. It also includes school apparatus, and a library of the best books on education. The Board of Education purpose adding to the exhibit the work of the schools of the State from time to time, thus making a comparison between periods possible.

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In this world it is not what we take up, but what we give up, that makes us rich.—*H. W. Beecher.*

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